The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Truth."
VOLUME XXII, NO. 7.—WHOLE NUMBER 1099.
PUBLISHED FOR THE PROPRIETOR.
NEW-YORK, SATURDAY, APRIL 10, 1852.
AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ...	At 9 A. M.	and 3 P. M
St. Luke's Church,	8 "	" 5 "
" Church of the Annunciation,	8½ "	4½
" Church of the Holy Communion	8½ "	" 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.		
" Emmanuel Church, . . .	8 A. M. and on Fridays and Holy Days,	6 P. M:
Church of the Transfiguration,	8½ "	" 6 "
Lecture on Wednesday & Friday, after Evening Prayer.		
And, on Saints' Days, a Lecture after Evening Prayer.		
Grace Church Brooklyn Heights,	9 "	6 "
On Fridays, Evening Prayer with Lecture at		8 "
St. Luke's Church, Brooklyn,	8½ A. M.	
On Festivals and Fasts, a *Second* Service at 5 P. M.		

Calendar for April.

11 Easter Day. [Proper Psalms for the day. Anthem instead of the *Venite*.]
12 Monday in Easter Week.
13 Tuesday in Easter Week.
18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

Poetry.

For the Churchman.

A Good Friday Plaint.

Weep—weep—weep—Jesus is dying;
Never such agony; never such crying;
Earth is reeling; graves are rending;
The sun is gone out; creation seems ending.

List—list—list—Jesus is pleading;
Never such charity—such interceding;
Wounds are gaping; blood is flowing;
His Head is bowing; His Soul is going.

See—see—see—Jesus is paling;
Never such loneliness; never such wailing;
God forsakes Him; death is smiting;
Hell is attacking; the Serpent is biting.

It is finish'd—Jesus is dead;
In funeral procession silently tread;
Weep—weep—weep—is seal'd up the tomb;
Watch we with Mary, through never such gloom.

Rectory—St James the Less, A. M.
Falls of Schuylkill,
Lent, 1852.

For the Churchman.

An Easter Carol.

Let us meet Him with glad shouting,
And shake the solid earth with song;
Not like Thomas stand we doubting,
But singing, praising, rush along.
From the tomb, has gone the gloom;
From the grave, He comes to save.

Lustily to one another,
Shout we, as on wing we speed;
He is Risen—our Friend—our Brother;
Christ the Lord is Risen indeed.
Has gone the night, and come the light;
Wake land and sea with minstrelsy.

Up Brothers—it is glorious,
The new sunlight of Easter day;
Christ hath fought, and is victorious;
Strew Easter flowers along His way.
His triumph tell; He has vanquished hell;
His glory sing; He comes a King.

All the day let us keep singing,
Christ is Risen to die no more;
Let the bells all day keep ringing;
And let full organ swell the roar.
Though grave be deep—death is but sleep;
Christ once slain, is Risen again.

Rectory—St. James the Less, A. M.
Falls of Schuylkill,
Lent, 1852.

Selected Matter

From the English Churchman.

Sisterhoods.

Next to those tremendous and fearful sins of dividing the Church of Christ, of so mutilating one of His Sacraments that it is, at best, doubtful whether a true Sacrament be received—of adding to "The Faith once delivered," and the canonical Scriptures once for all completed—of cursing them whom God hath not cursed, but very evidently blessed—of ascribing to the creatures of God's hand the sinlessness, the power, and the attributes, which belong exclusively to Him who created them—we know none which can compare with that of which the Church of Rome is evidently guilty in connection with the suspicion and dislike which are so extensively and deeply felt towards certain Doctrines and Practices, undoubtedly Christian and Catholic, but which have been unhappily confounded with her errors and corruptions. The sad result is, that that which is, in itself, good, has often "the appearance of evil," or danger, in the eyes of many Christian men and women, and thus they deprive themselves, and others, of many legitimate sources, channels, and safe-guards of reverence, holiness, and labors of love. Of Rome, it may be said—"Thou hast built thy high place at every head of the way, and hast made [even] thy *beauty* to be *abhorred*." This is, indeed, too true; even the best things of Rome have been so overlaid and surrounded by her corruptions, that men will not believe that they can be cleansed and safely made use of, and so they will have none of them; they cut down the wheat with the tares. Granted that ultra-Protestant prejudice and ignorance have carried away men and women beyond all reasonable limits, in an opposite direction, yet this does not lessen the guilt of Rome, to whom this re-action is primarily owing, and by whose continued and increasing corruptions of the Faith it is sustained; it is she who first "made Israel to sin" in these matters.

After a most severe and persevering struggle, much has been done to rescue our Churches and our Services from the practical consequences and influences arising from this state of things, and much more may be done, in this and other matters, if those who join in the rescue will but show themselves resolute and vigilant in guarding themselves, and others, from those doctrines and practices which have brought us to that state from which they seek to rescue us. So long as we are surrounded by those who have thus wounded and spoiled us, they who claim to guide and to help us in building, or repairing the walls of our Temple, must show us that they know our danger, and can distinguish us from those who seek to hurt us—they must show us that they are prepared, and willing, to follow the example of the Jews of old—"They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other hand held a weapon." . . "And he that sounded the trumpet was by." In like manner, every Priest of the English Church solemnly engages, at his Ordination, to give "faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded;" and *also*, "to be ready, with all faithful diligence, to banish and drive away *all* erroneous and strange doctrines contrary to God's Word." Here is the appropriate employment for each hand of a Priest, and much of our perplexity would have been removed by this time, if all other Priests had diligently used each of their hands in its appointed work, and not have allowed one hand to be idle, or have employed *both* hands in either branch of it, exclusively, as has has been so frequently the case, by two very different classes of men in the Church, *e. g.* the one has done little or nothing but fight, and the other has done nothing but build,—the one has ignored the Church; the other has ignored Romanism. It is little to say that the one is better than the other, when both have palpably neglected a plain duty which the Church laid upon them, and which they solemnly vowed that they would perform, "with faithful diligence."

Among those portions of our legitimate inheritance which the suspicions of Romanism, to which we have alluded, have deprived us of, may especially be mentioned Associations of Christian men and women, for the more systematic and effectual performance of charitable works. As yet nothing has been attempted beyond a few small bands of "Sisters;" and in some of these cases there have been circumstances which, over and above the general grounds for that suspicion and alarm which the very thought and name of such associations especially excite, have raised up particular and personal antipathies to them. Nor is it difficult to account for, and excuse this special antipathy. If we may employ a simile suggested by the Scriptural example which we have before quoted, we should say that, in these cases, those who have engaged in the "building" not only neglected their "weapon," but they actually borrowed several of their *tools* from those who sought, openly or secretly, to destroy their work, and to take them captive. What wonder that these tools turned out to be suicidal "weapons," most effectually doing the work of those from whom they were borrowed?

If "Sisterhoods" are to be established among us—and there cannot be a question of their capability of being made most useful handmaids to the Church,—this very short-sighted and suicidal policy must be *entirely* avoided. The whole of the materials, and the whole of the machinery, must be manifestly, unmistakeably, and indisputably built, and framed, according to the principles and practices of the English Church. No religious book, formulary, picture, object, article, practice, law, or rule, must be adopted, suggested, or allowed, unless it be in evident harmony with the letter and the spirit of the teaching of the English Church, in her existing Formularies; nor unless it be sanctioned by the Bishop of the Diocese, or, at all events, the Chaplain, or Pastor of the parish. Moreover, the religious, moral, and domestic discipline, rules, or routine of daily duties should be written or printed, so that candidates (and, if young their parents, or guardians) should see, at once, the exact character and limits—the true nature and scope—the advantages and disadvantages—of the position in which they should devote themselves to God's service, in ministering to the poor, the ignorant, and the afflicted, until it pleased Him to call them to any other sphere of duty—more extended, or more limited—for there must be no promises or vows to remain in that position.

We may also add that as such associations are strictly speaking "Sisterhoods," they should know nothing of "Motherhoods." A superintendent—the "first among equals"—they must have, as in all other well-regulated organizations in order to put the laws and rules in force, there must be no "Mother" to look down upon her equals as her "children," and to exercise arbitrary power over every thought, word, and deed. Nor must there be any "Orders" of this or that Divine or Saintly character or object. This is wholly unnecessary, and will generally prove either apparent or real Romanizing. Let there be English simplicity, orthodox Doctrine and Practice, and Christian earnestness.

It is upon such principles as these, and upon such principles alone, that we can advocate and support the formation of "Sisterhoods" among us; and although we have brought forward, in a separate article, an individual Sisterhood, we have taken this opportunity of making a few observations upon Sisterhoods in general, and especially in connection with the suspicions, prejudices, and dangers, arising from the corrupting influence of the Church of Rome, upon this among other Christian objects and labors.

Closely connected with this subject, there is a class of persons whom we are also most anxious to rescue from the contracting influence, and conventional limits to which they are at present subject, consciously or unconsciously, voluntarily or involuntarily, from the same causes to which we have already referred. We allude to that large class among the Laity—men and women—who, in every town, and in many villages, devote, or, rather, employ, a portion of their time in offices of charity, but the majority of whom, it is to be feared, perform these offices without any adequate sense of their religious character and obligation—without any abiding consciousness that they are, in their humble measure, following the example of Him "who went about doing good," and fulfilling the law of love which He gave them, by Ministering to *His* Poor, *His* Afflicted, *His* "little ones," looking for no earthly reward or applause, but simply for that which He has promised to bestow upon those who give even "a cup of cold water in His Name,"—"In His Name." This is the point which we seek to enforce; this is the Principle upon which all such works must be "begun, continued, and ended." If such an apparently trifling act of charity as giving a cup of cold water, must be performed in His Name, in order to give it value in His sight, how much more so such acts as "visiting the fatherless and the widow in their affliction"—instructing the ignorant—reclaiming the wandering—tending the sick—visiting the prisoner—and in all those various works connected with our charitable institutions and associations.

This Divine Principle, so clearly and plainly enunciated, affords a ready and sufficient answer to the obvious remark that, so long as the work be done, it does not much signify whether those who do it have a definite, conscious, religious motive, and principle, in doing it. No Christian man or woman may say this. We are commanded to "do all to the glory of God."

It will be evident to any thoughtful person that, were this Principle humbly and earnestly carried out by all who are directly or indirectly engaged in the actual working of our charitable Institutions, there would be a most marked and visible improvement upon that patronizing, bustling, mere business-like, brusque, gossiping style which characterizes so many, and often very worthy persons, who appear among the Committees, Directors, and Officers of these Associations.—We have said that this principle must be "humbly," as well as earnestly, carried out; for we shall, doubtless, be met with the objection that doing all things with that conscientious intention of making them offerings to God, will tend to produce an inflated Phariseeism in some minds, and a sentimental, conventional transcendentalism in others. Of course this and all mixture of evil with good must be watched, and guarded, and prayed against; but this danger does not—no danger can—relieve us from the duty of obeying the precepts of Him who "knew what was in man." And we believe that if those who unite together in such labors, would also unite together in systematic and special devotions—both in private, and when assembled together—and in solemn acts of public worship—especially receiving the Holy Communion together—at stated times and seasons, they would be enabled to work safely upon this Principle, and with increased facility and success. Devoted diligence would succeed to a mere bustling activity—a chastened humility to a patronizing pride—an offering of our souls and bodies, our time, abilities, and property, as a reasonable, holy, lively sacrifice to God, in ministering to others, so far as a due performance of the duties of our station would allow, would greatly tend to prevent our being "puffed up," or "behaving ourselves unseemly," or seeking merely to while away our time, or to gain importance and position.

To bring about this reform, among those who really desire to do our Lord's work in His way, we know no plan likely to prove so effectual as "Sisterhoods" in which, as at Clewer, those ladies "who cannot give their constant personal service, yet desire to be associated with the Sisters in giving aid according to their opportunities," are allowed to do so,—1. "by coming to work for short intervals;" 2. "by joining in Common Prayer at certain fixed times, for a blessing on the work. "Every Friday evening, the Sisters of the House of Mercy, at Clewer, have a special service of Prayer, for the work there and elsewhere carried on." In order to meet such cases, we would suggest that every Charitable Association of this kind should have three classes of "Sisters:"—1. Resident; 2. Non-Resident (to be elected by the "Resident" Sisters, and to devote as much time to the objects of the Institution as the Resident Sisters); 3. Associates (to be elected by both classes of Sisters, and who should, in turn, devote a certain number of hours, on certain days, as might be arranged among their fellow laborers):—each of these three classes using certain devotions, in private, every day, and together as often as possible; the whole receiving holy Communion together upon at least three Holy Days in every year. We firmly believe that the "Non-Resident" sisters would have a most beneficial influence upon their families; while the "Associates," who would probably be the most earnest and active agents in our Parochial and Charitable Institutions, would in return for the cultivation of a more reverential, devoted, and chastened spirit, and growth in religious habits, give the "Resident" Sisters the benefit of their daily experience in their more extended sphere of observation and exertion. And thus the deficiencies of each class would be supplied, and the evil tendencies counteracted, by the other. The result would be a healthy Unity.

We feel confident that if the more active and earnest Christian women of this country would thus unitedly and *systematically* set themselves to work upon the several legitimate objects which lie in their path, or within the sphere of their Christian calling,—consciously doing all things to the glory of God,—decently and in order,—in due "form without formalism,"—matured by such devotional habits as are manifestly the growth of the English Church, and scrupulously avoiding all practices, formularies, and phraseology which the majority of educated orthodox Church-people agree in connecting with the corruptions and errors of the Roman Church—many hundreds of women, who now do little or nothing in fulfilling God's high and holy purpose in creating and redeeming them, might be induced to devote those hours and days—if not months and years—to the service of their Creator and Redeemer, which would otherwise be employed in utter selfishness, listless idleness, or unprofitable trifling.

From the New York Ecclesiologist.

Rural Parsonages.

The subject of Parsonages is one which deserves more attention than it has hitherto received. Indeed when we consider how prone our countrymen are to look at the practical side of every question, it seems not a little strange that one of such personal interest to clergymen should have been so overlooked. In city parishes, the house of the priest is often a distance from the church, and in no way distinguished from the buildings which surround it. Even in the country, the case is generally the same; and the evil is the greater there, because ground is cheap, and there is less excuse for the local divorce between parish, church, and rectory. It is time that the subject should be taken up, especially as there are signs that it is daily attracting more attention among us.

This subject is closely connected with that of Domestic Architecture in general. We do not, therefore, propose to give a plan of a model parsonage; 1st, because this is the proper office of the architect. 2dly, ground-plan and arrangement must vary. There are laws, however, which should be followed in designing these edifices, and points wherein they should differ from every other class of houses. These we propose briefly to discuss.

There is a principle which ought to be borne in mind in the erection of every dwelling-house, viz.: that it should correspond, both externally and internally, with the character of the occupant. Taste and propriety recognize this as a fundamental law. We are indebted to Mr. Downing for some just and well-expressed thoughts on this subject. "The country-house," he says, "should manifest individuality. It should say something of the character of the family within—as much as possible of their life and history, their tastes and associations, should mould and fashion themselves upon its walls. . . . The significance and truthfulness of a man's house, is a matter which he should well consider, for in it lies the whole philosophy of both its beauty and its utility. He may easily build a pretty villa, in any of a dozen styles—convenient and comfortable in its accommodation; and yet if there is no real fitness in the form and expression of the thing chosen, if it is foreign to the habits, education, tastes, and manners, in short the life of the proprietor, he will, if he is a simple, unaffected man, sit as foolishly in it, as he would in the church or town-hall wearing the court costume of some foreign ambassador."* This is the only view which will produce a tasteful residence, appropriate to the character and pursuits of the occupant. Let it be applied to the case of Parsonages, and we shall be able to arrive at some general principles, which, if observed in their construction, will give the desired result.

It will be found that there is one essential difference between the house of the layman and that of the priest. The layman is an individual, and his house is for himself; rarely, in this country, does it long remain in the hands of his heirs. It may therefore exhibit the idiosyncracies of one man. Not so the parsonage; it is to be inhabited by a *line* of men, and therefore, ought not to embody the peculiarities of any one priest, but the characteristics of the whole class. It must have a priestly air, and that too evident to be mistaken. The marks of the priesthood are, or ought to be, (and God have mercy upon the clergyman in whom they are not found!) Holiness, Humility, Hospitality, Devotion. The Parsonage, therefore, should be the embodiment of these. How shall this result be obtained?

First, let it be *solid*. From the nature of the case this is the first requisite; for it is to last as long as the church, and should be full as substantial; nay, if there be a difference, it should lie in favor of the parsonage, for it has a constant wear to which the sacred edifice is not subjected. Stone, therefore, is the proper material, whenever it can be afforded. Solidity in such a structure would not be without its moral influence. It would speak of the official dignity of the occupant, it would correspond with the position of our Church herself. We delight to recognize in her the great conservative element of our social system; how inappropriate then to find her authorized representative lodged in some flimsy thing which looked as though the first stout wind might blow it over.

Holiness is the next characteristic; of which, as also of Hospitality and Devotion, the expression must be both external and internal. Let us first consider the exterior.

In seeking to give it an air of holiness, we may safely be guided by the analogy between the man and the house. Whence comes the holiness of the priest? From the ordinances of Christ; primarily from baptism, the seed of the spiritual life, constantly from the Eucharist, the continual sustainer of that life, and, especially, in his official character, from the solemn imposition of hands wherewith he is set apart for the work of the ministry, and by which he receives the gift of "the Holy Ghost for the office and work of a priest in the Church of God;" all these rites to be administered in the Church. As, therefore, the spiritual sanctification of the man may be traced to the offices of the House of God; so let it be with his residence, the Rectory. Let its expression of holiness be drawn from the church. 1st, as to position, it should be near it; not so near indeed as to be blended with it and scarcely distinguishable from it, but near enough to show that there is an intimate connection between them: if close by, a simple cloister might be the link; if at some little distance, a pleasant walk, without intervening fence or wall. 2dly, it should correspond to the church in style of architecture. The similarity will, of course, not be carried too far, so as to make it look like a reduced copy of the church, or like a chapel attached to it. The correspondence must be regulated by correct feeling and good taste. The house should appear, in design and general effect, to have been built for the occupation of man; yet it should have a character so thoroughly religious, that it could never be mistaken for the residence of a layman.

The exterior should not only convey the impression of Holiness, but also of Humility.—Nothing is more offensive than spiritual pride; an assuming air is therefore by all means to be avoided in the Rectory. This result may be attained in various ways; 1st, by observing moderation in size; the residence of a Bishop may be large and stately, in proportion to the weight of his office, and the duties of entertainment which it imposes on him: but the priest's house should be modest and unpretending. 2dly, by discarding all superfluous ornaments, all decorations merely intended for show. 3dly, by a due proportion of horizontal lines. How beautifully has the Apostle described the true ornaments of a Christian woman: "whose adorning let it not be that outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel; but let it be the ornament of a meek and quiet spirit." After this same fashion let the priest's house be adorned. This is not a fanciful thought; for we should remember that the house is to contain, not only the clergyman, but the clergyman's wife. Her qualifications are no less carefully laid down in the inspired word of God, than those of her husband; and her humble spirit, her gentle nature, her quiet and unassuming virtues, will be admirably enshrined in a dwelling which shall outwardly correspond to them.*

Hospitality should be written all over it. The clergyman is the father of his flock; his time is theirs, his labors are theirs, and in a certain degree his house should be theirs. Therefore he is not to dwell apart in monastic seclusion, but to be even in the midst of his spiritual flock. No forbidden fence should shut him in, no gloomy grove hide his mansion from the eye of the poor, the stranger, the way-worn traveller. Well revealed amid its few but stately trees, the approach to it should be broad and easy; let a pleasant lawn extend in front, let there be a good wide porch, with a roof to keep off the sun and rain. There should be wide windows divided into several bays; and others opening on the lawn. The roof should be high and boldly projecting, its broad eaves speak of comfort; and comfort and hospitality are generally found together.

Lastly, let the house express Devotion. This will depend more upon the interior than the exterior. It will never have a truly religious look, unless that be the real character of the incumbent. Beautiful is Herbert's remark on the connection between the inward frame of mind, and the outward appearance of the clergyman.

But though most will depend upon the man, yet are there certain things in the dwelling itself which will have great influence in conveying the idea of devotion, or,—for this, after all, ought to be the aim,—in awakening devout feelings in the breast of him who enters it. Texts and scripture are used for this purpose in churches; why are they not also appropriate decorations in the Rectory? A weighty text, suggestive of holy thoughts, would surely not be out of place in any room in a clergyman's house; in his study or library it would be highly expressive and appropriate. But further, there ought to be in every parsonage an oratory, a place religiously set apart for the family prayers of the incumbent. This is a proper appendage to the house of every Christian layman; in that of a priest it may almost be required as indispensable. The limits of this article do not allow us to enter at length into the subject of oratories, or to describe particularly their arrangement; these will be treated of at a future time. Suffice it for the present to lay down the rule. Reverence forbids that there should be any room over the oratory, and it is better to build it out from the house, with a roof of its own, the gable being surmounted by a cross. Not to speak of higher considerations, the general effect of the edifice will be much improved, and variety increased, by the addition. The marked character of this part of the house would heighten the religion of the whole. Pictures of devotional subjects are highly appropriate to a Rectory; but they do not belong to this discussion, since they would be more usually the property of the individual than of the parish. The priest may introduce them or not; it is a matter of taste.

The thoughts which we have now presented on this very interesting subject are, from the necessity of the case, of a general nature. On such a topic few rules can be laid down; rather has it been our object to propose hints and suggestions, the development of which rests with the Christian architect. We cannot, however, close these remarks, without enforcing the necessity of a thorough conformity between the outward expression of the parsonage and the inward disposition of the priest. If it be conceded that the Rectory should have a religious character, that it should be different from other houses, that it should appear to belong to the class of ecclesiastical edifices, how much more may these requirements be demanded in the clergyman and his family? What sight can be more painful than that of a priest who forgets his true position, and affects the manner of the man of the world? There are such in the Church; men who, in their dress, imitate the fashion of the day, rather than adhere to that simplicity which should mark the garb of the minister of Christ; who seek the company of the rich and fashionable with more relish than that of the humble and poor; who, in frequent entertainments, ape the extravagant luxury of the wealthy worldling; men whose wives and daughters prefer the gay assembly, the idle follies of "society," to those quiet walks wherein especially their lot is cast, to those deeds of charity which they ought to be diligent to perform. The clergyman who follows such a course as this, must lose all self-respect; while, in the eyes of the worldly, he is despised. He gains nothing—he loses all. Perhaps there would be less room for such inconsistency, were parsonages what they ought to be; for their serious beauty, their quiet devotional look, could not but bear a silent testimony against anything unworthy in the occupant. However this might be, the general principle we hold to be a true one. The priest ought to be different from those classes of men around him, among them but not of them, a leaven leavening the whole lump. Therefore his deportment must accord with his profession; he must be "vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, not greedy of filthy lucre, one that ruleth well his own house." To this character let the outward man corespond. Let his garb be simple and befitting his office; let his house be the embodiment of the qualifications of the sacred profession. Such a ministry could not fail to command admiration and respect; such a ministry might well be called the "light of the world;" and men, "seeing their good works," could not but love the Church whose they are, and glorify the God whom they serve.

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* Architecture of Country Houses, pp. 261, 262.

* We do not mean to say that it is necessary, or even desirable, that all our clergy should marry, but only that, in building parsonages, respect must be had to the general usage of our Church.—[Ed. Ec.]

Communications.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est . . . Ecclesia quoque una est.
S. Cyp.

Declarations of Independence, after the model of that famous instrument in which our forefathers with will and deed consented, seem to be spontaneous effusions of the American mind and heart. Single or associated, all seem to asert their joint or several rights in the face of all and sundry; and so apprentices have found a manhood, premature and vicious; children take their stand upon the indefeasible rights of human nature, against their parents; corporations both assert and exercise sovereign and not unfrequently despotic powers, and set at nought the very law that makes them; and states continually are making demonstrations against the federal government.

Besides this, party spirit is so general that it is very commonly considered necessary that a man shall stand, at all hazards, with his party, instead of its being counted the natural fate of earnest Christian men to fall, alone or with a few, whenever there shall be a question in which principle is on one side, and person or party on the other. It is moreover true of those who live under a democracy, (as good a government as any, so long as law and gospel have their place,) that, whereas the great multitude are the tribunal of the last resort in questions moral and even metaphysical, as well as practical, a principle becomes associated with a person, and is made to stand or fall with him; because the mass are never spiritual and never can abstract the principle from a material embodiment of one sort or another.

Unhappily the holy Church of God among us, is never rid of these same tendencies; because it is composed of the same elements though differently combined, as those of which the *world* is made. This, taking into its substance—absorbing and assimilating,—the various human elements of which society is made, it still receives, as do some animals, a color from each varying ingredient, which, yielding to the appropriation, contributes, at the least, its share to the complexion of the body, of which it now is part. The tendencies in individuals and associations in the Church will, however modified, resemble those of the society without; there will be individual and associated impatience of submission and antagonism to the authority of the whole. The tendencies in this direction are not the only ones, but the chief, in a democracy; and while there is, of course, a drawing toward the centre (or else there would be sudden and speedy dissolution of the great systems), yet the most constant disposition is toward protestations; and since in this case the members of the system are voluntary agents, this tendency must be met and counteracted by vigilant and resolute opposing will.

Parties and persons, also, in the Church, exist and are regarded too much as in the world. There is another set of terms, indeed: but still the spirit and the action are too much the same. Thus party is continually brow-beating and domineering over conscientious but meek and yielding men, and subordinating things spiritual and the Law of Christ to its own low necessities: and individuals are set up as flesh-and-blood embodiments of certain principles, too often, and every man is called upon to go with them and uphold them, pro fas et nefas, or against them, to the death; although, in solemn truth, one might as well be called upon to give a thrust or throw an egg at poor Pope Joan or the renowned conspirator himself, in effigy, on Guy Fawkes's day, as if they were incarnate popery, or—which is the obverse of the same thing—esteem the wax or wooden image which is buried, watched, and brought up from the tomb again, at Easter, in Popish countries, to be the real Lord.

Moreover, a partial or one-sided truth, thrust up into another's dignity, and made to wear the royal robes and diadem, misleads and brings some even noble men to death, perhaps, like the mock king upon the field of battle. The loud assurance with which the many fledgeling cocks among us are all urged, by some necessity, to crow, as soon as they have an inkling of the gamut or the first note of it, will still continue to deceive some drowsy and some restless hearers into the thought that day is breaking; the most unhappy case with which whoever has a new idea or one that he thinks new, stamps it on pamphlets, and forthwith scatters the leaves upon the winds of all the quarters, still finds encouragement and aftersanction in some portions of the public, inexpert, who never will forsake the vulgar prejudice in favor of the 'printed book.' Scribimus, indocti doctique, *papyria* passim. Until men shall be manly enough to be ignorant until they learn; to be retired until they have a thing well worth the saying; and silent except where they have good reason to feel sure; above all, manly enough to take instruction or correction where they were not informed, or knew amiss; we must expect to be misled and to mislead, to the endangering of souls and the disordering of the company of the faithful.

Undoubtedly the patient reader, if he have been so far a patient one, will think that these reflections are preliminary to something, and he is right. There are some dangerous indications of mischief in the future from seeds that every day and night the devil sows, and which will grow too fast in soil made up of all the different sorts of evil stuff of which we have been speaking. I wish to mark one kind, that honest men may set their foot on it, wherever it shall thrust its worthless head above the surface.

It has been often whispered, and even the Bishop of Exeter in doing his great work of bringing back the Church of England by degrees to the old, natural using of its limbs, gave, in one sentence (of his charge or other writing, at the time), what might be thought a sanction to it, and now men speak it openly—that the original and essential type of the Church is in the "Diocese;" and from this an abundance of disorganizing doctrines are waiting to start up. The notion finds some confirmation in the fact, undoubted, that every diocese has in itself all elements of health and nourishment and growth. Its greatest force has stood in figures misapplied or stretched beyond the true points of resemblance, but at the first glance, like, and therefore,—used skilfully,—effective. The figure of Society, or The Nation, having its type and integral form in The Family: especially—*especially*—(we are United-States-men, and therefore politicians) the comparison of a federal government invested by the articles of confederation of many independent sovereignties, with a certain character and certain powers, these being, in a few respects, like the Church, diocesan and national, may easily mislead unwary persons, or those whose interest inclines them to that side. We hear, continually, from our lesser lawyers and from others, who certainly know quite as much about the sentences of Confucius as the Sacred Canons, and perhaps more of Chinese history than of the history of the Church, that in a voluntary confederation, for certain purposes, all powers that have not been explicitly or by necessary implication, conveyed to the central body, have been withheld. This we have read too, in commentaries on the Constitution and in other places.

This may be taken for good law: this need not be denied to be good sense. But what of it? We may see by and by.

The people whom we speak of, have the wildest way of arguing: and make their principles as they go. *The Diocese is the integral form in the Church: the Church was always a confederacy of independent, sovereign dioceses: the Church in the United States is a confederacy of dioceses, sovereign and independent.* These principles are theirs: and none of them is true: not one of them is better than preposterous. A man may build as grand a "castle in Spain" as he will; and if he and it be taken at his own confident assumption, after the building, he may persuade us to receive himself as one who makes us glad with his acquaintance, and his house as an absolute model of architecture. The land of the kind that he owns is wonderfully plenty, and the structures set up on it imposing in the extreme, and so prodigally varied in detail as to allow of an endless novelty in description.—"Ecclesiastical antiquity" is much such a country as "Spain" to a good many of our neighbors: they have their parks enclosed, and towering walls and keeps and bastions and battlements, all of imperishable stone: but in such inexhaustible variety of shape and character that you can scarce believe that two accounts are of the same thing. But we must never take these castles, ecclesiastical or Spanish, for confessed, until we see them standing on the ground, or have such evidence of their existence, as may not, by the rules of evidence, be doubted. We make a modest claim to know that country, Ecclesiastical antiquity. But first let us observe not only with "antiquity," but with things present and before us, they incline to make strange work. First, of the first, then: as lovers of large liberty in the department of fixed principles, they are first now asserting: "that as the Church is but a federation of sovereign, independent dioceses, so is its constitution but a voluntary compact between these independent sovereigns, alterable and revocable, by joint consent; and the confederacy is one form which each sovereign diocese may, as it has acceded, so secede." Some men of even larger minds *or lower morals*, may go yet farther, and affirm that, in a doubtful case, there is no common arbiter: canon or constitution may be interpreted by each and any party to the compact. Some of the worst of these assertions we will dismiss, not as they will deserve, but through the door, with civil words, this time we will believe that the wrong doing is through ignorance or thoughtlessness.

On their own ground, we answer; if independent sovereigns had entered into such a compact as this in which we live; if they had made a Constitution establishing a general government in perpetuum, their constitution and the government is paramount, and each of the parties, sovereign before—is subject. Can any one withdraw? Oh, no! Not thus our textbook on the subject taught us twenty years ago. Not thus with any recognized authority, in law or morals, teach, this day. The separate parties can no more come out, than can our earth, or any other one, withdraw from the vast system, and hold its sovereign independent place, or take its individual course at large. Or can each one interpret for itself in doubtful cases? No more than we earth dwellers can settle by our special action, the limits of attraction and repulsion between our own and other worlds, a moral, there, and here a physical necessity prevents. They say there is no arbiter. Well, if there were not, then there would not be, and we must do without one; and in that case, might be assured that the great body, representing all, caring for all, controlling all, is the best arbiter. It is not so, indeed: far otherwise, as we shall see: but if it were so, better the judgment of the whole than of a single one. Moreover, it is worth our while to go the early history of our Church in this country, for they appeal to it, and we shall find them quoting most strangely, too; as it would seem, at random.

Apart from their great principle that the Diocesan is the prime form in the Church Catholic, they seek to show the fact from our own annals, how little power is delegated, and how much retained, by sovereign, independent dioceses. Behold: *One of the fundamental articles at the beginning was* "*That* NO POWER BE DELEGATED TO A GENERAL ECCLESIASTICAL GOVERNMENT, EXCEPT SUCH AS CANNOT BE CONVENIENTLY EXERCISED BY"—what—? after such lofty strains, what penny-whistle sound is this, "the clergy and laity in their respective congregations"!—Where are we? Oh! in the vestry-room of Christ Church, Philadelphia, among a conference from Christ Church and St. Paul's, &c.; but I beg pardon for my irreverent expression. All reverent allowance hang about the day of little things! These valuable men were not the delegates from sovereign dioceses, but from the half-dozen parishes of Pennsylvania, convened for a good work—ay, and a preparation for a glorious one—it was to frame a scheme of union for the Church within the commonwealth. That article was never one established or prepared at any conference or convention of delegates from the whole country. If it had been, its value would be hardly doubtful. But still more to the point: was there then a single diocese in all the land? Was there, when first the General Convention came together, as constituted by the delegates from all the different States? Was there, when first they framed, when next they established, the constitution; having "taken into consideration the importance of maintaining uniformity in doctrine, discipline, and worship"?—Not one. The Church is spoken of, continually, as one, throughout the land: this Church in the several States is what we always read. Thank God for it. The General Convention first regarded "States," and recognized them as subordinate divisions; and afterwards—long afterwards—long after that the same General Convention had, by God's providence, been perfected in essentials, by having in and over it, the body of successors of the Apostles, it strikes out the word "States," and writes—in "Dioceses," in the constitution. Nor has there ever been, nor could there be, any establishment of dioceses, except by the same General Convention of the Church at large. This is self-evident.

Now what does this show? It shows that those who talk of sovereign dioceses forming a league, are talking nonsense. In strictness there is no such thing, nor can be, as dioceses without Bishops: nor can the Church, save in extremity, act without Bishops at its head: and making all allowance for the circumstances of those early times, and recognizing what Tertullian says, "Ubis tres, ibi ecclesia, licet laici," for necessary truth in an extremity; what could we say of any of any practices or principles of those days, until the Church was guided by its pastors? What, but that they belonged to the time, when they were wrong; were overruled by God's immediate will, where they were right; and, on the whole, thank God that he did lead our fathers safely through that long and perilous way, to give us, as we now have, in essentials, our share of the glorious polity of the Church Catholic? And yet, as we have seen, if we were bound to their prescription, we should be bound, as right requires in the like cases, to the paramount obligation of the constitution and to the paramount authority of the Convention of the whole; BECAUSE the delegates, authorized by every mutually and commonly recognized portion of what stood for the Church in the United States, at the beginning of our national existence, established, "with a view to uniformity in doctrine, discipline and worship," a General Convention, under a constitution whose second article read, at the first, "That in all questions the said Church in each state shall have one vote; and a majority of suffrages shall be conclusive." It now reads that "if through neglect . . . . of any of the Churches . . . . no deputies, either lay or clerical, should attend at any General Convention, the Church in such dioceses shall, nevertheless, be bound by the acts of such Convention;" and it is now, and has been, long, not only received by clerical and lay deputies but by the body of the successors of the Apostles, also; and this is more, and better. We shall hereafter claim that this is the essential thing.

We have seen, too, that there was never any thought of union among sovereign dioceses: that no such things existed, and therefore, surely no such parties could have entered into such a compact. It is self-evident, as we have said, that dioceses could never have been limited and established, except by a common authority. We shall hereafter, if God will address rather to the general principle, and show that quite another than the so-called diocesan, is the prime form in the Church Catholic. A CATHOLIC PRIEST.

Newark, March 27, 1852.

To be continued.

For the Churchman.

Vestments and Anthems.

MR. EDITOR:

The courteous article of your correspondent *W.*, which appeared on the 13th inst., requires some notice at my hands. In my second communication (Feb. 28th) I said that where the American Prayer Book differs from the English, the former is our directory, not the latter. "Let us for a moment (says *W.*,) consider the consequences of this rule. In the first place, there is in the English Prayer Book a rubric before the 'Order for Morning Prayer,' containing the following directions: 'And here it is to be noted, that such *ornaments of the Church* and *of the ministers thereof*, at all times of their ministrations, shall be *retained*, and *be in use*, as were in this Church of England, by the authority of Parliament in the second year of King Edward the Sixth.' Now, this rubric is omitted in our book, and, if the rule above is applied, it must be that our reviewers in 1789 intended to forbid the use of all 'ornaments of the Church,' and of the 'ministers thereof.' So what would become of all our new churches, with their deep chancels and stained glass windows, their altars and fonts, their credences, sedilia, stalls, organs, and lecterns, to say nothing of altar-cloths, vestments, and especially of the so-called 'Popish Rag,' the surplice?"

I am pleased, my dear W., that you have brought forward this English rubric, and more particularly since you have connected it with the postulate, that "what is lawful in England is lawful here, unless there be some positive enactment to the contrary."

According to the Act of Uniformity which was passed in the second year of Edward VI, every bishop was obliged, when executing *any* public ministration, to have with him his pastoral staff, and to put on his Episcopal garments, which were a Rochette, a Surpless or Albe, and a Cope or Vestmente. Every priest, at the administration of the holy communion was obliged to put on "a white albe, plain, with a vestmente or cope." The assistant ministers, at the same, were to use the tunicle or dalmatic.* The 58th canon of the Church of England now enjoins that ministers who are graduates shall wear hoods upon their surplices, and it forbids non-graduates to do it under pain of suspension. The latter may *wear some decent tippet of black, so it be not silk.*

Among other ornaments of the Church in use in King Edward's reign, "and therefore within the meaning of this rubric, there were *two lights*, enjoined to be set upon the altar as a significant emblem," &c. "This was ordered by the same injunction, which prohibited all other lights and tapers that used to be superstitiously set before images and shrines. These two lights are still used in Cathedral Churches and Chapels, as often as divine service is performed at candle-light; and they ought also, by this rubric, to be used in all parish churches and chapels, when there is service at candle-light."

Now, to apply my rule that where the American Prayer Book differs from the English, the former is our directory, I would say that the compilers of 1789 were convinced of the impropriety of being tied down to a rubric which was framed so early that the service of the Mass was yet celebrated, and Matins and Evensong had not yet given way to Morning and Evening *Prayer*. By omitting the rubric respecting ornaments, they by no means intended to forbid the use of *all* ornaments. Their object was to show that they would not recognize the authority of a rubric which enjoined the use of such ornaments as were made obligatory in the second year of Edward. If the guides whom W. professes to follow, hold that what is lawful in England is lawful here, unless there be some positive enactment to the contrary, I beg leave to inquire whether our Bishops would be justified in habitually carrying to Church a pastoral staff, and in clothing themselves with all the ancient Episcopal garments; whether the inferior ministers would be justified in putting on a vestmente or cope, or a tunicle or dalmatic; whether the Reverend graduates of Harvard and Yale, and Trinity and Columbia, and Geneva and Kenyon, and Nassau Hall and Rutger's, and Jubilee and St. James', would be allowed in their ministrations to wear, hanging over the *Superpelliceum* a *Caputium* or *Cucullus*, to designate the respective colleges in which they had taken their degrees; and whether the poor non-graduates, who had a mind to wear a decent tippet of black, would be allowed to put it on, subject to the condition that it was not to be silken? Moreover, as artificial lights, when used as emblems, are as significant in the day in churches whose darkened windows shut out the pure light of heaven, as at night in churches where all that is "dimly religious" is exchanged for brilliant, exhilirating gas, I beg leave to inquire whether our clergy, either in the city or country, would venture to place on the altars or communion tables of their respective churches, symbolic lamps to be kept lighted, either by day or by night, in token of their remembrance of a rubric enacted in the second year of King Edward the VI? *Such* inquiries, I am sure, will be generally answered in the negative; and if so, the maxim that what is lawful in England is lawful here, unless there be some positive enactment to the contrary, will be generally repudiated.

While on this subject, Mr. W., I would remind you of some excellent observations on ceremonies, contained in the English Prayer Book, which are as old as Edward the VI. St. Augustine (it is said) complained in his time, that ceremonies "were grown to such a number, that the estate of Christian people was in worse case concerning that matter, *than were the Jews.*—And he counselled that such yoke and burden should be taken away as time would serve quietly to do it." "Christ's gospel is not a ceremonial law (as much of *Moses'* law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified." I remarked on a former occasion that a *Judaizing*,† no less than a Romanizing, or a Schismatic, "tendency" might exist in the Church; and I repeat the observation with especial reference to ceremonies. It behooves every lover of the Church, therefore, to stand fast in the liberty wherewith Christ hath made him free. The "multitude" of ceremonies used in the days of St. Augustine "was not to be compared" with the number to which they had grown in the 16th century. The Reformation happily lopped off some; and when the Church in these United States became a separate and independent body, they had been reduced by usage to a few that were simple, and that "served to a decent order." Knowing, then, as we do, the mischievous effects of multiplied ceremonies; and hearing, as we do, of the dissensions that are created by useless innovations, or by the revival of obsolete practices, it is better, far better, to adhere to *long established usages*, and thus to follow after the things that make for peace, than to rend the seamless vesture of Christ's Church, by contending for the cut of an ecclesiastical robe, or to dip it in blood when quarrelling over the colors of some curiously-woven altar-cloth.

W. refers to "another important rubric bearing on Church Music" which is omitted in our Prayer Book, viz.: "In quires and places where they sing, here followeth the anthem;" calls our attention to a resolution of the House of Bishops in the General Convention of 1814 touching the singing of anthems; tells us that "the House of Bishops was not governed by the rule laid down by Rubricus, and that they considered established usage as almost, if not quite equal, to rubrics themselves;" and asks, "if we have a right to borrow one custom [such as the singing of anthems] from the Church of England, without express rubrical authority, why may we not borrow another, such as chanting the psalter?"

To this I answer, 1st, that if any of our clergy were to introduce the practice of singing anthems at the time specified in the English Prayer Book, that is, immediately after the collect for grace (which in our Book precedes the prayer for the President), they would very soon witness a rupture in the Church. That rubric relating to anthems was deliberately omitted in the revision of '89, and the American Prayer Book is now our directory. Admit that the provisions of that rubric may be here carried out, and we may even go back to the days of Edward VI., and derive improvement, if we can, from a rubric then in force; "And (to the end the people *may the better hear*) in such places where they do sing, there shall the *Lessons* be sung in a plain tune, after the manner of distinct reading; and likewise the *Epistle* and *Gospel*;" aye, we may labor for edification by strictly observing one of the 'Virgin Queen's' rules, to wit, "that there should be a modest and distinct *song*, so used in *all parts* of the common prayer of the Church, that the same may be as plainly understood, as if it were read without singing." Follow up the English injunctions, and in Rogation Week we shall have for our comfort a special procession, during which the clergy will not only "sing or say the 2 psalms beginning 'Benedic, Anima Mea,' with the litany and suffrages thereto," but they will also *sing* or say "some sermon or a homily of thanksgiving to God, and moving to temperancy in their drinkings." (*See Cardwell's Documentary Annals*, I, 204.) Secondly. Established usages, however venerable, must give way to rubrics. I trust that I have in my former papers shown that the Convention of '89 intended to discountenance the singing of the Psalter entire. Thirdly. The House of Bishops in 1814 were extremely cautious in their proceedings. Two applications had been made to the Convention, in order to obtain its sanction to particular works. The Bishops were unanimously of the opinion that no such sanction should be given. As to the anthems, which were proposed to be introduced into the service by one whose "musical sufficiency" was acknowledged, the Bishops resolved that it was not expedient "to go into a review, either in whole, or in part, of the Book of Common Prayer. It could not, however, (they said) but give satisfaction" "to recollect, that anthems taken from Scripture, or judiciously arranged, may, according to the known allowance of this Church, be sung in congregations, at the discretion of their respective ministers." A pretty wide rule on the face of it, it must be admitted; and every musical amateur among the clergy must be thankful that the Bishops have set his feet in a large place! Still there are restrictions. The Bishops could not have intended to countenance such "responds" as had been in vogue before the reformation, that is, short anthems brought into the middle of a Scripture lesson. Nor could they have intended to sanction such musical *ineptiæ* as were condemned by one of the Homilies which recorded the saying of an unreformed woman, "Alas, gossip, what shall we now do at Church, ... since all the godly sights we were wont to have are gone, since we cannot hear the *like* piping, singing, chanting, and playing upon the organs, that we could before." By anthems they could not have intended psalms taken from any and every part of the psalter. Bp. White would have revolted at such an indiscriminate selection. They spoke of anthems "judiciously arranged," without fixing the criterion by which we are to try the judiciousness of the arrangement; and declared that they might be sung without informing us when and where they were to be introduced. W. will perceive, then, that he gains little by appealing to this expressed opinion of the Bishops. It is altogether too indefinite to supersede an established rubric or order. It is limited by too many restrictions to be subject to the will of every indiscreet minister. That the venerable prelates designed to recommend in general terms the use of *such* judicious anthems as came from the hands of the estimable Dr. Smith, and especially at the celebration of the *Festivals* and *Fasts* of the Church, *Rubricus* does not doubt. If W.'s views are more enlarged and comprehensive, we must agree to differ.‡ RUBRICUS.

April 3, 1852.

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* Fifty years ago, some of these articles of ornament in dress were, according to Reeves, out of use, or hardly known, in England.

† King David, we are told, had a great predilection for sacred music, and we need not be afraid of Judaizing in following his example. Very well.—and King David had also a great predilection for dancing, and for wielding warlike weapons. "Let the saints (he sung or said,) praise his name in the dance." "Let the praises of God be in their mouth, and a two-edged sword in their hands, to be avenged of the Heathen." If all Christians, like the Shakers, were to praise their Maker in the dance; or if they were, for the glory of God, to fight the Heathen nations, would they not be Judaizers? It has been announced that some of our theological students lately sung with effect the Psalter for the seventh morning of the month. The following are four of the verses: "Let them be confounded and put to shame that seek after my soul; let them be turned back and brought to confusion, that imagine mischief for me. Let them be as the dust before the wind, and the Angel of the Lord scattering them. Let their way be dark and slippery, and let the Angel of the Lord persecute them. For they have privily laid their net to destroy me without a cause; yea, even without a cause have they made a pit for my soul." The verses were sung antiphonally. Is it objected that such passages cannot by all be read edifyingly? The reply is, that the Selections were expressly provided to meet the case.

‡ W. thinks it unrubrical to read the Psalter in alternate verses. Long-established usage is the reply. He says that the Litany according to our Prayer Book is to be *used*. Answer; it is to be *read*. (See the Rubric after the Prayer for the President.) Since the English Prayer Book has in the Communion office this exhortation, "Let us pray for the whole state of Christ's Church militant, here in earth;" and in the American, the words *here in earth* are omitted; the question has been asked, "As the omission was no doubt intentional, pray, what would *Rubricus* 'ARGUE'"? Answer: Rubricus would argue, that as there is no Church militant *there in heaven*, our compilers thought the words *here in earth* unnecessary! A Puritan writer (forgive the allusion) objected nearly 200 years ago to the use of the words *here in earth*, because they seemed to imply that some of the other prayers were for Bishops, &c. &c., in the Church Triumphant! But it is not to be supposed that the compilers of '89 cared for such objections. Rubricus is aware that the terms *Matins* and *Evensong* are still retained in the calendar of the E. P. Book. If the fact prove that these terms are equivalent to Morning and Evening Prayer, then the omission of these terms in the American P. Book proves that there is a greater difference between the two books than the Ecclesiologists have been willing to admit. The "Ecclesiologist" for March contains an article extracted from the English paper of the same name, which will be useful in illustrating the differences between these books. The authors, however, had not sufficiently studied the subject of punctuation, or they would hardly have affirmed, that the psalms in the E. P. Book "are *not* pointed as they are to be *read*, for thus to divide them would make gross nonsense of them; *e. g.* 'How shall we sing the Lord's song: in a strange land?'" It ought to have been stated in the last Churchman, that the "Order how the Psalter is appointed to be read," in the E. P. Book, differs from that in the American, in more than one important particular. In the latter, the Selections of which the English Churchman knows nothing, are not only specified, but the following provision is omitted; "And, at the end of every psalm, and of every . . part of the 119th psalm, *shall* be repeated this hymn," that is, the *Gloria Trinitati*.

ERRATUM.—In the Churchman of April 3d, and the 8th paragraph of the first article of *Rubricus*, for appropriate, read inappropriate.

For the Churchman.

"The following brief account of the origin and progress of the Kaiserswerth Institution, the great work of Pastor Fleidner, is taken partly from a report of that Institution, and partly from the private letter of a lady who visited the house last September."

"In a small Roman Catholic town, a little colony of workmen, chiefly Protestant, were employed in a manufactory, which failed. One circumstance of this failure was, that they were unable to support their pastor. Mr. Fleidner, being then twenty-two years of age, and just entering on his cure, would not desert them. In 1823 and 1824, he travelled through Holland and England to collect funds to maintain a Church in his little community. He succeeded, but this was the smallest part of the result of his journey. In England he became acquainted with Mrs. Fry, and was deeply struck with her work among prisoners. On his return he commenced a similar work. With one female criminal, and one sister a friend of Madame Fleidner, who without pay, joined him, he began his work in September, 1833, in a small summer-house in his garden. Between December and June of the next year he received nine other penitents; a second sister then joined him. The work has grown rapidly. There is now a large Hospital, a home for Orphans, a large Day School, a Training School for Masters and Mistresses, who are boarded and lodged, a Convalescent Hospital, where men work at their respective trades, and, lastly, a Penitentiary. They are just completing in addition a Lunatic Asylum. All these different works are carried on by the sisters or Deaconesses, under the Pastor Fleidner, who has been obliged to relinquish his parochial cure, and devote himself wholly to the House.

The number of Deaconesses amount to a hundred and sixteen, of whom ninety-four are already consecrated (the consecration is simply a solemn blessing in the Church, without vows of any kind). Of these, sixty-seven are in hospitals, parishes, and poor-houses, in Germany, England, America, and at Jerusalem; the rest are at Kaiserswerth. The number resident at Kaiserswerth, in what is called the "Mother House," must necessarily vary from time to time. In September last there were sixty. From all parts of Germany, from Constantinople, and even from the East Indies, requests for Deaconesses are constantly pouring in which cannot be satisfied. A large branch from the parent stem has thus been planted at Berlin; a smaller one at Dresden, and so on. Some of the sisters are now settled at Dalston, near London. Last spring the Pastor took five sisters and established them at Jerusalem, from whence earnest applications had come, and that with the most complete success. Others go to villages where any cholera or epidemic prevails, and when their work is done, if they survive, they return to the Kaiserswerth Home.

Some go to reside at Kaiserswerth, without intending to become Deaconesses, but only with a view of perfecting themselves in the Christian life.

It is remarkable that this great work should have arisen through the influence of an example set in England.

Can we not, in the Church of England, accomplish most perfectly, what has thus sprung of English growth?"

And may not we in this, as in other things, follow in the steps of our Mother Church of England? R.

For the Churchman.

To the Editor of *The Parish Visitor*:

Who and what you are, I do not know. If I did, I should send you the substance of this communication under my own proper signature, addressed to you by name. Your impertinent paper is sent to me and to my parishioners without any desire of mine or theirs, but altogether repugnant to our wishes. By what right is this done? Has any authority given you liberty to intrude your teaching into my parish and upon me, and if so, what is it? I challenge its right. With all seriousness I charge you, be you cleric or laic, to beware of the sin rebuked by St. Peter—that of being a busy-body in other men's matters. You have no business to send your paper to "instruct" or to "visit" my people. With reverence I shall remind you, that *it is not you, but me*, (unworthy though I am,) *whom the* HOLY GHOST *has made overseer of these people.* If you are a layman—beware of the guilt of Dathan and Abram—If you are a clergyman keep within your own province. What would you think were I to force my way into your family or into your Sunday School, and surreptitiously to undertake to "*assist*" you in your own *charge* and *duty* and *right* of teaching and guiding those whom God has given into your hand? With what conscience, with what decency, cen you do that of which you would complain as an outrage in another.

Do not fancy your paper is *feared*, except as we fear poison and some other evil things. We fear not the light, or the truth, or zeal, or any good thing. But we have some regard for the weak, whom you may mislead, and the occasion you may give the enemies of the Church to doubt her claim to being the Pillar and Ground of the Truth as it is in Jesus.

You are welcome to visit whom you will in your own parish, (which doubtless needs looking after—as usual with the business-proper of busy-bodies) but cease to intrude where not you but I have the honor to be. PARISH PRIEST.

THE CHURCHMAN.

NEW YORK, APRIL 10, 1852.

Archbishop Hughes' Circular.

The very able and learned writer who contributed the remarks on Mr. O'Keefe's Bill, has sent us some others on a recent Pastoral of the R. C. Archbishop of New York, addressed to his flock on the subject of the proposed enactment. Being pressed for room, and deeming the theme and the article worthy of a prominent place in our columns, we have delayed other matter of our own to ensure its appearance.

ARCHBISHOP HUGHES has written a circular to the Clergy and Laity of his Diocese, in reply to the numerous inquiries "whether in his opinion it would be expedient to forward petitions to the Legislature in relation to the project now before that body regarding the mode of preserving religious and *Catholic* property in this State." He states that the *Catholics* have never interfered by remonstrance or otherwise with their fellow citizens of different denominations, in their appeals, from time to time, to the Legislature for such enactments as may enable *them* to secure their property in accordance with their peculiar views and discipline; and that although the others have the right to remonstrate against the passage of any law, it would hardly be courteous or neighborly to exercise it in a matter which affects Catholics alone. Nobody better than the most reverend writer knows, that this is the purest begging of the question. So long as the enactments requested merely concerned the Roman Catholic churches in this State, we do not believe that any other portion of the religious public would throw any obstacle in the way of their obtaining them. But certainly the Archbishop is aware that Mr. O'Keefe's bill is liable to very serious objections on the score of public policy. In fact, the Archbishop states some of these objections and endeavors to refute them. He must admit that although they may only seek "to secure their religious and charitable property in accordance with their own peculiar wishes and rules of discipline;" yet in the gratification of those peculiar wishes, and in the necessary conformity of law to those rules, the inherent rights and reasonable privileges of other "denominations, and of the Protestant Episcopal Church, or of some one of them, may be invaded or impaired. We do not meddle with the question of the propriety of Mr. O'Keefe's bill on the score of public policy. That was left to the more proper notice of the secular press. But surely the Roman Catholics have no right to expect that they shall have whatever they may please to ask of the Legislature, because they have never objected to the granting of privileges and facilities to other religious bodies. Had the Methodists or Baptists ever asked for the whole of what belonged to all religious communions in common, would not the Roman Catholics have objected, or some body in their behalf? And if any religious or charitable body asks for power or privileges which it has been the settled policy of the State always to withhold from every individual or association, may not any one raise objection? The fact that the members of the Church of Rome have silently acquiesced in the granting of privileges to all religious corporations, is rather a proof that no objection lay to such grants than that they were indebted for them either to lenity or to propriety of feeling on the part of their Roman Catholic Brethren. Besides, the Archbishop would have his people, and the public too, believe that all the difficulties thrown in his way are made by other "denominations," which we apprehend is not the fact. The different religious divisions of the Christian public have not acted at all as far as we know. Some of the religious papers have commented upon the bill, but there has been no opposition by any religious body acting together, and it is not fair to attribute the objections to any portion or portions of the religious public, or to any party. The Archbishop himself shows that the most formidable opponents of the measure, are men of their own household. He says that they are nominal or "pretended" Catholics, and we do not mean to differ from him either as to that, or as to the fact that their "Church would gain by their forsaking her." Yet they are not few, and they *do* oppose. Our objection was not to the granting of the required relief and privileges, but to the manner of doing it. We could see no reason for according to the Roman Catholic prelates, the dignity of *the* Bishop or Ordinaries of the several geographical divisions of the State, in which they respectively exercise jurisdiction; and had the bill been properly entitled, and the Bishops of that communion been designated as the Roman Catholic Bishops, &c., we would not have noticed, and probably would not have heard of the bill at all. It is not that the bill recognizes Ecclesiastical officers. We do not see any objection in that. And we did not first learn from the Archbishop's letter, that "the Legislature had done it over and over again." Besides the instances mentioned in the letter, (if we mistake not, for we do not speak from book), the Rector of Trinity Church, and the senior ministers of the Presbyterian and Dutch Reformed congregations in the city of New York, are "ex officio" trustees of the Sailors Snug Harbor, and of the Leake and Watts Orphan House. But is the Roman Catholic Bishop styled *the Bishop of New York*, or even *the Catholic Bishop of New York*, in any law of this State? We trow not. In the very acts cited by the Archbishop, the Ecclesiastical officer who is set over the Roman Catholic Church, at first in the whole State, and recently in this section of it, is called *the Roman Catholic Bishop of New York*.* This may surprise some of those who have read the letter: for they must have gathered the impression that what was now proposed to be done, was no new thing among us, having been often done before. Either on account of our objection or for some other reason, Mr. O'Keefe has been constrained to withdraw the bill for the present, and when it appears again it will be shorn of some, at least, of its objectionable features. In the mean time the refractory Roman Catholics, to whom the Archbishop refers, have had sufficient influence to procure the introduction into the Senate, of a bill which we copy below,† the purport of which is diametrically opposed to Mr O'keefe's. We cannot see the use or policy of it. If a grant or devise to or for an ecclesiastical officer, now by law vested in his successors in such office, it is clear there could be no occasion for the first bill. And if the law at the present time is such, that an act to vest property in an Ecclesiastical officer and his successors in office is deemed necessary or expedient, thereby changing the present law wholly, or partially, and to particular officers, then this Senate bill is unnecessary.—It is a mere reiteration of the existing law; and it seems illiberal and more than unkind, perhaps spiteful, towards the applicants for an exception in their particular case. Besides, any future Legislature can repeal it, which might be construed to be an enactment of the contrary; and if the Roman Catholics shall at any time hereafter succeed in obtaining the object of Mr. O'Keefe's bili, it will be a virtual repeal of the law pro tanto as respected them, and leave it in stringent force as to every body else.

We may take this opportunity of denying that we ever expressed the wish, that Churchmen in the Legislature would do for their Church, what Mr. O.Keefe has attempted for his. We had no such wish; and it was not the fair interpretation of our language. The daily print that first started the idea, has given place in its columns to our denial of it. It would be unreasonable to expect the like justice from the so-called religious paper that echoed the tale, and superadded an untrue account of some action of a Diocesan Convention, which, even were it true, could have no bearing upon the question.

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* Sess. 40; Ch. 239; (an. 1817.) Sess. 68; Ch. 169; (an. 1845.)

† AN ACT to prevent grants or devises to ecclesiastical officers from vesting in their successors.

The people of the State of New York, represented in Senate and assembly, do enact as follows:

SECTION I. No grant or devise of real or personal estate to, nor any trust of such estate for the benefit of any person and his successors in any ecclesiastical office, or to or for any person by the designation of any such office, shall vest any estate or interest in any successor on such person.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—*Concluding Services of the Jubilee.*—We have been favored by the Secretary of the House of Bishops with some interesting correspondence on the Jubilee celebration, which we gladly lay before our readers.

The kind and fraternal letter of the Most Reverend the Archbishop of Canterbury, must be highly appreciated by every American Churchman. We hope our Church will be represented as it should be on such a solemn occasion.

NEW-YORK, March 9th, 1852.

RIGHT REVEREND AND DEAR SIR:

By the last steamer from England, I received the documents, a copy of which I have the honor of transmitting to you herewith.

In letters to his Grace the Archbishop of Canterbury, and to the Rev. the Secretary of the Society for the Propagation of the Gospel, acknowledging the receipt of their communications, I have simply stated that the request has been complied with, and that I await such commands as I may be entrusted with by the Bishops.

I am, Rt. Rev. and Dear Sir,
Your Friend and Son in the Church,
JONATHAN M. WAINWRIGHT,
Secretary of the House of Bishops.

To the Right Reverend the Bishop.

79, PALL MALL,
February 20th, 1852.

REV. AND DEAR SIR:

You will receive by this mail a letter from the Archbishop of Canterbury, accompanied by resolutions which have this day been passed unanimously by the Society for the Propagation of the Gospel, inviting the House of Bishops to depute representatives of their body to attend and take part in the concluding services of the Jubilee.

The year will terminate on the 15th June, (Tuesday,) on which day, I have no doubt that a solemn service, with Holy Communion, will be celebrated at Westminster Abbey.

We have thought that you, as Secretary of the House of Bishops, were the proper person to address upon this subject, and we trust you will kindly undertake to communicate the wishes of the Archbishop, and the Society, to the several Bishops of your Church, and to honor us with an answer as soon as—by correspondence, or otherwise—their wishes can be ascertained. The services of such a deputation as, we trust, may be sent, will, of course, be more available to us a certain time before, rather than subsequent to, June 15th.

With sincere esteem, I am,
My Dear Sir,
Yours, very faithfully,
ERNEST HAWKINS.

The Rev. Dr. Wainwright,
Secretary of the House of Bishops.

LAMBETH, February 20th, 1852.

REVEREND AND DEAR BROTHER:

It is my gratifying duty to transmit the accompanying resolutions of the Society for the Propagation of the Gospel, with a request that you will have the goodness to communicate them, in such manner as you may think most fitting, to the House of Bishops.

The Society, and, I may add, the Church of England generally, has derived real satisfaction from the cordial manner in which the proposal, contained in my letter of March 20th, 1851, was received; and I feel assured that the celebration of the Society's third Jubilee in America, as well as in this country and its wide spread colonies and dependencies, has done much to diffuse an interest in the cause of Missions, and to promote a spirit of Christian good will and harmony among the members of our communion, in all parts of the world.

With a view to the further advancement of these great objects, and to manifest still more strikingly the essential unity of the sister churches of America and England, the Society is anxious to secure the presence and co-operation of some representation of the American Episcopate on occasion of the concluding services of its Jubilee year.

I trust, therefore, that in accordance with the resolutions accompanying this letter, the House of Bishops may be induced to depute two or more of their body to join in the religious services, which will close on Tuesday, June 15th; and I am specially required to claim for the Society the privilege of bearing the expenses of such a deputation.

As soon as I am honored with what, I trust, will be a favorable reply, I will see to the suitable arrangements to be made for the reception of the Bishops, and for the order of the services in which they will be solicited to take part.

Meanwhile, with a sincere prayer to the Great Head of the Church, for a blessing on our common labors, I remain.

Reverend and dear sir,
Your affectionate brother in the Lord,
J. B. CANTUAR.

Rev. Dr. Wainwright,
Secretary of the House of Bishops.

At a General meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at the House of the Society, on Friday, February 20th, 1852, the following Resolutions, proposed by the Standing Committee, were unanimously passed:

1. *Resolved*, That the Society desires to acknowledge the cordiality with which the Bishops and Clergy of the American Church received and acted on the invitation of his Grace, the Archbishop of Canterbury, to join with their brethren of the Mother Church in celebrating the Society's Third Jubilee; and that, with a view to a fuller and more complete intercommunion between the distant portions of the Church, his Grace the President be requested to address a communication to the Bishops of the United States, inviting them to delegate two or more of their number to take part in the concluding services of the Society's Jubilee Year, which will end on June 15th, 1852.

II. *Resolved*, That his Grace be requested, in transmitting the invitation, to intimate to the House of Bishops the desire of the Society, that it may be permitted to bear the expenses of the delegation.

(A true copy,)
ERNEST HAWKINS,
Secretary, S. P. G.

February 20th, 1852.

HARTFORD, March 11th, 1852.

RT. REV. AND DEAR SIR:

Upon the receipt of the foregoing communications, it being obvious that prompt action on the part of the Bishops was essential to render the invitation of the Society for the Propagation of the Gospel available, and ascertaining that it would take a number of days to write to the Senior Bishop, and to receive in return his instructions, I immediately conferred with Bishop Chase, of New Hampshire, and Bishop Whitehouse, the only Bishops in the city of New York at the time, as to what course it was proper for me to pursue. At their instance, and by their advice, I proceeded without loss of time to Hartford, to consult Bishop Brownell, the Senior Bishop east of the mountains. He instructs me to say to you, that in his opinion an informal call of the House of Bishops is necessary, or at least expedient. As however there is no canonical provision for making such a call, he further instructs me to send you the accompanying letter, with the request that if the measure accords with your judgment, you will sign it at your early convenience, and return it to the Secretary; who, upon the receipt of a sufficient number to indicate the wishes of the Bishops, will immediately forward them to the Senior Bishop for his action in the premises.

I am, Rt. Rev. and dear sir,
your friend and son in the Church,
JONA. M. WAINWRIGHT,
Secretary of the House of Bishops.

To the Right Reverend the Bishop.

Bishop McIlvaine Corrected.

To the Editor of the Protestant Churchman:

DEAR SIR, It is only this evening that I have, accidentally, met with your paper of this date. I hasten to ask your permission to set the Bishop of Ohio right, in a matter of concern to me.

In my "Protest, Appeal, and Reply," I had said, speaking of the three Bishops, who had addressed a letter to me,—"One of them, the Bishop of Ohio, was several days in Burlington, in November last." "He called at the residence of the undersigned.—The undersigned returned the visit; and spent at least a half an hour with him in free and friendly conversation. And yet, no hint of any distrust in his mind; of any paper in his pocket; of any movement in his heart."

In "a short answer," in your paper of this date, to an article from the New York Courier and Enquirer, signed "C. K.," he says, "*On the 3d of November* last, I went to make a very brief visit to my sister, residing in my native town of Burlington, N. J., intending, on the following day, to take the cars for New York. *Bishop Doane visited me* at my sister's house, and sat from twenty to thirty minutes in conversation *with the family* and myself.—That was the only interview I had with him."—Now, if it was worth while to be so particular, was it not worth while to be correct? Bishop McIlvaine reached Burlington on Friday, 31*st October*. On Saturday, 1st November, *he called on me* at Riverside. I was not at home. That evening he went to Philadelphia. Early on Monday he came back. *I returned his visit* that morning. His sister was present a part of the time. Other than with her, there was *no* "conversation with the family," as none but young children were present.

Bishop McIlvaine supposes himself asked, "why, when Bishop Doane was at" his "sister's house," he 'did not converse with him about the charges *then laid before the three Bishops*;" and attempts an answer. His words are these: "The question I was then to decide did not, in any degree, depend on anything that he could say in relation to these charges. What was that question? It was not, whether Bishop Doane was guilty. That question a court only can determine. It was not, whether these charges were so serious, and so notorious, in substance, and so injurious to the Church and to Bishop Doane, as to call for an investigation, by his own Convention; and, *in its default, by some three Bishops, according to the Canon*, with reference to the question whether presentment for trial, should be made or not. For I had been, for a considerable length of time, convinced that such *preliminary* inquiry was demanded by the nature and notoriety of the charges; and that for his own sake, he and his friends should have sought it; and the more I should have been impressed with the conviction from any remarks of Bishop Doane, that he could successfully vindicate himself, the more certain would I have been that an inquiry should be demanded by himself, and desired by all that regarded his reputation. But, my question was, whether the *private* letter, then signed by Bishops Meade and Burgess, (of the perfect kindness and courtesy, as well as propriety of which I had then as little doubt as I have now,) should be signed by *me*. As that question in nowise depended on anything within the power of Bishop Doane, or any one else in Burlington, to say, I did not choose to let it affect the pleasure of my brief visit to my sister and her family; and therefore, laying it aside entirely for the time being, I did not utter a word in Burlington about Bishop Doane's affairs."

Let me attempt my way, through this wilderness of words, by dint of a few plain questions. And first, why does Bishop McIlvaine so studiously separate himself from the number of my "friends?" Does he not subscribe himself in that kind, courteous, and proper letter my *friend* and brother in the ministry of Christ? Were we not consecrated side by side? Have I not been for fourteen years the pastor of his sister and her family? Did I not baptize one of his brothers, and bury two of them? Was I not the friend of his venerable mother's closing years? and did I not consign her honored ashes to their sacred resting place? Are not his sister's children under my instruction, academic as well as pastoral? And have I ever failed to render, or he to receive, the utmost courtesy and hospitality that opportunity afforded? I am sorry he should subscribe himself, and yet not be, my friend.

Was the question which he had to decide, whether he should subscribe a letter calling on me to have an investigation, by means of a Special Convention, into the truth of charges which laid me "under the suspicion of great guilt"? And yet, "did it *not*, in any degree depend on anything that" I "could say in relation to these charges"? Was it not possible that I might deny them? Was it not possible that I might explain them? Was it not possible that I might refer to persons and to papers, to disprove them? Or was the question of their truth of no importance in the decision of *his* question?

Was the question which he had to decide, "NOT whether these charges were so serious" "as to call for an investigation by" my "own Convention, and *in its default, by some three Bishops, according to the Canon*, with reference to the question whether presentment for trial should be made or not"? And yet, could he write to Bishop Meade, two months and a half later—"You are aware that I was applied to, *long since*, in connection with Bishop Burgess and yourself, to take into consideration certain serious charges preferred against Bishop Doane by respectable Laymen of his Diocese, *with reference to his being presented for trial*"?

Could he say, "the more I should have been impressed with the conviction from any remarks of Bishop Doane, that he could successfully vindicate himself, the more certain would I have been that an inquiry should be demanded by himself"?—and yet, as a Christian man, forego the charitable opportunity to urge upon him, by the persuasive pleadings of a brother's love, the duty, the wisdom, and the happiness of such a course?

Was he sure that his decision of the question before him "in nowise depended on anything within the power of" "any one" "in Burlington to say," when Burlington contained the persons and the proofs on which the charges must depend for their support?

Was he as careful to keep his ears closed in New York, before he came to Burlington, when he permitted one, whom he knew to be the accuser of his Bishop, to visit him repeatedly?

Can he *yet* call that a "*private* letter," and underscore the word, which he knows was forwarded, unsealed, to an attorney, and was by that attorney enclosed to me, his own name being first affixed to it by that attorney, and that attorney being, all the while, the first-named of the four by whom the charges against me were signed? Did anybody ever hear of such a "*private* letter" from three "brethren" to a "brother"? And if there wanted anything to its complete and perfect privacy, is it not found in the fact that its existence and its character were known all through the United States months before it reached the brother favored by its confidence?

But one thing more remains for me to notice now. The intimation of a complaint that Bishop McIlvaine's letter to Bishop Meade was made public in the Convention of New Jersey. I had laid it, as in duty bound, with the other papers sent to me, upon the table of the Convention. It was, of course, at the service of the Convention.

Your servant in Christ,
G. W. Doane.

Riverside, 27 March. 1852.

Foreign Intelligence.

The *Canada* has arrived at Boston, and the *Baltic* at New York, since our last, with a week's later intelligence.

The news from the Continent is not important. Reports daily gain ground, that the President will ere long, declare himself Emperor. The opening of the Senate and the *Corps Legislatif* is to take place at the Tuilleries, with great pomp. Numerous transportations to Cayenne are continued. A short time since, the government sought a contract at Marseilles, for the transportation of 2000 condemned to Algiers, and could find no persons in that town, to undertake it.

Switzerland has acceded to the demand of the French government to banish the refugees. There is no doubt that there were many dangerous characters among them.

It is understood between the rival parties in England, that the necessary Parliamentary business shall be dispatched with all convenient speed, and that then the present Parliament shall be dissolved and a new one elected.

A recent speech of the New Lord Chancellor, in reference to proposed reforms of the Court of Chancery, has given great satisfaction. It formed a strong contrast with the incapacity of his predecessor.

Lord John Russell, and Lord Palmerston have made up their little quarrel, and are at full liberty to manœuvre for a restoration of place and power, for which the former especially, shows a strong hankering.

The *Morning Advertiser* states that Lord Beaumont and his sister, the Honorable Miss Stapleton —have left the Church of Rome, and become members of the Church of England. The same report however, has been put in circulation some time ago, and then contradicted. We hope it rests on better foundation this time. A meeting of Dr. McHale's clergy (Tuam) was lately held, at which it was resolved that nothing could satisfy them but the destruction of the Church of Ireland, as an establishment, and that they would exert themselves to procure the return of members of Parliament, who would act in accordance with this object.

The Approaching Election.—The Society for the Revival of Convocation has issued a circular calling the attention of the Clergy to the approaching general election of Proctors, and urging measures for obtaining regularity in the conduct of the elections, and the nomination of proper candidates. The Chester and Manchester Church Union has adopted a resolution, urging Churchmen to examine closely the custom which regulates the election of Proctors, with a view to the return of such members as will pledge themselves to revive the synodical action of the Church. The *Record* reminds its readers of the approaching election, and of the right of Rectors, Vicars, and Perpetual Curates to vote in the election of "those returned as Proctors to that venerable assembly," and on the ground that "the extreme Romish party in the Church are already at work to return to Convocation, men exclusively of their sentiments," urges those whom it may concern, not to "slumber over the matter, as if they were ignorant of the devices of those leading enemies of the Church and of the truth of the Gospel of Jesus Christ."—*John Bull.*

Diocese of Chichester.—*Assembly of Rural Deans.*—The Rural Deans of the Diocese of Chichester assembled last week at the Episcopal Palace, by invitation from the Bishop, to present reports of the state of their respective Deaneries, and to take counsel with the Bishop on various matters of interest connected with the diocese. Among the topics discussed, were the inspection of schools, and the best mode of providing for an increase of the Church's ministrations in populous places. On the former subject it was agreed that diocesan inspection was desirable, and a warm protest was entered into, against Government inspection in Church schools, on account of the intolerable conditions at present imposed upon the Church as the price of receiving her share in the fund to which her members contribute in the proportion of at least ten to one. On the other point, a decided preference was expressed for the revival of the restricted diaconate over the Scripture reader system. Towards the close of the proceedings, the Bishop expressed a strong opinion upon the desirableness and necessity of restoring the synodal action of the Church, more especially with reference to Convocation.—*Ibid.*

Dr. Pusey and the Pervert Ward.—A correspondence has taken place in the journals, between the Rev. Dr. Pusey, and Mr. Ward, his late nominee at St. Saviour's, Leeds, and now a pervert to Romanism, in the course of which Mr. Ward affirms that Dr. Pusey told him that a belief in the Papal supremacy need be no hindrance to his continuing to minister in the Established Church, and that he acquiesced in Mr. Ward's avowal that he could not treat doubts about the Catholicity of the English Church as sins. Dr. Pusey, in reply, states that he attached a different sense to "Roman Supremacy" from that now attached to the term by Mr. Ward, and admits that he did not consider Mr. Ward's "intellectual difficulties" as sins, believing that "he could not help them." At the same time Dr. Pusey deprecates as productive of "very great inconvenience" the publication, after more than a year, of oral communications.—*Ibid.*

The Rev. J. E. Gladstone.—Mr. Gladstone appeared in the Arches Court on Tuesday, before Sir John Dodson, when the libel against him was admitted, issue to be joined on a future day.—*Ibid.*

The Rev. J. E. Gladstone.—The Rev. J. E. Gladstone appeared *pro forma* before Sir. J. Dodson, who has granted him till the first day of next term, March 16th, for arguing the question, which Mr. Gladstone means to do in person.—*John Bull.*

Perversion to Dissent.—The Rev. W. Bathurst, Rector of Barwick-in-Elmet, a Rectory worth 1,022l a year, for thirty years a leader of the "Evangelical" party in the West Riding of Yorkshire, has according to the *Sheffield Times*, joined the Independents, having convinced himself that the doctrine of baptismal regeneration, which he holds to be unscriptural, is contained in the baptismal and other offices of the Church of England.—*Ibid.*

The English Congregation at Rome.—The Bishop of London, has in a letter addressed to the Rev. R. Burgess, disclaimed the conventional jurisdiction belonging to the See of London over English Churches abroad, as regards the congregation at Rome, which was included in the transfer of his conventional jurisdiction to the Bishop of Gibraltar; and the Archbishop of Canterbury has written to express his regret that the authority of the Bishop of Gibraltar over the congregation at Rome, though not capable of being enforced, should have been denied.—*Ibid.*

Diocesan Synod at Montreal.—A Diocesan Synod or Convention of Clergy and Lay Representatives took place in the Diocese of Montreal, on the 22d of January. There were upwards of 50 Clergymen and more than 70 Lay Representatives present. The resolutions affirmed the necessity of an authoritative Synod of Bishops, Clergy, and Laity for the whole colony, and provided for the appointment of a Committee to confer with the sister Dioceses. The Clergy Reserves, and the Jubilee of the Propagation Society, likewise formed the subject of resolutions adopted by the Assembly. The question of the self-government of the Church occupied a prominent place in the Charge delivered by the Bishop at his Primary Visitation on the 20th, which is given in full, in the *Toronto Church*, and which, among other topics, treats largely of the usurpation of the Roman See.—*Ibid.*

Cape of Good Hope.—*Synodal Meeting.*—A Synodal meeting, consisting of the Bishop and his Clergy, took place at Bishop's Court, Cape Town, on the 11th, 12th, and 13th of November last. The Bishop proposed certain questions, on which the Clergy expressed their opinions both in discussion and by vote. The following are the most important among them—

The desirableness of organizing with the sanction of the Church at home, a synodal Church government, including Lay Representatives; the propriety of suspension from the Communion, of "open and notorious evil-livers;" the urgency of a more effective missionary organization with assistance from England; the importance of providing for the religious instruction of heathens dwelling among the Christian settlers; the preparation of services for converts and catechumens: the translation of elementary religious books into Dutch; the division of the Diocese into parishes, the constitution of a Dean and Chapter; provision for the government of the Diocese during the Bishop's visit to England, to forward the before-mentioned objects.

To the last point, practical effect has since been given by the appointment of the Rev. W. A. Newman, M. A., to be Dean of Cape Town, and Commissary for conducting the affairs of the Diocese, with the aid of the Archdeacons of Graham's Town and George, and the Rural Deans of Natal and St. Helena. Besides these, various other subjects connected with the religious state, and wants of the Diocese, were taken into consideration.—*Ibid.*

Conversions.—The Rev. C. F. Fisher, some time Chaplain to the Pope, and latterly assistant officiating Priest at the Popish Chapel, Lyme Regis, has announced his intention to abjure Romanism, and join the Church of England. No less than twenty-seven persons renounced the errors of the Romish Church on Sunday last, at St. Paul's, Bermondsey, and were received into the communion of the Church of England by the Rev. Dr. Armstrong, the Incumbent. Mr. W. Blanddy, recently Minister of the Independent meeting-house in Chesterfield, is about to take orders in the Church of England.—*John Bull.*

Perversion.—A paragraph having gone the round of the newspapers, stating that the Rev. J. Pollen, Fellow of Merton, and senior Proctor of the University of Oxford, had been received last week into the Church of Rome, Mr. Pollen has written to the *Times* to contradict the report. The *Times*, in a note to Mr. Pollen's letter, says that the statement was forwarded to the *Times* "by Mr. Oakeley, who is commonly supposed to be well informed on such matters."—*John Bull.*

A Christian Emperor of China.—The *Bengal Hurkaru* states that Tien Teh, the new Emperor of China, is a Christian, having been baptized by the late Dr. Gutzlaff.—*John Bull.*

Death of Dr. Murray.—The Irish papers announce the death of Dr. Murray, after a sudden and rapid illness. He presided on Monday at the funeral of the late R. L. Sheil, and on the following morning was struck with paralysis, accompanied with total prostration. Dr. Murray was concecrated Bishop in November, 1809, and succeeded Archbishop Troy in May, 1823.—*John Bull.*

Mr. H. W. Wilberforce and the Bugby Converts.—The Rev. Mr. Moultrie, Rector of Bugby, has formally challenged Mr. Wilberforce to communicate to him the names of the alleged 223 Bugby converts, pledging his word that not one of them should be exposed to persecution, and that the result of the investigation should be honestly published, stipulating, however, that "conversion" should be understood to mean "the deliberate adoption of the Romish faith, upon conviction, by persons of ripe age, acquainted in some degree, however slight, with the controversy, or able to understand it." To this Mr. Wilberforce replies: "The list of converts (which, as I said before, is far from complete) belongs not to me, but to the Church. I have laid this (Mr. Moultrie's) proposal before the Clergy; but I find that neither his conduct during the last two years nor his present letter inspires men with such confidence as to induce them to trust him with it. They were willing, however, to adopt a course which will fully effect Mr. Moultrie's object. They will submit the paper in question to any fair and upright Protestant Magistrate of this neighborhood, to be chosen by him and themselves, who will examine it, and report merely the number and reality of the names, binding himself not to mention to any person either the names or the particular places where they live. The name of a Magistrate was suggested, but I do not publish it, having no authority from him to do so."—*John Bull.*

More Nunneries.—The *Leeds Mercury* announces that Lady Harris, widow of the late Sir William Harris, Envoy to Abyssinia, recently perverted to Popery in Edinburg, under the influence of the Jesuits, has made over all her property, and the beautiful estate of Sea Cliff, Haddingtonshire, to that Order. After performing a noviciate at a convent in Grenoble, France, Lady Harris is to found in a similar institution in Leeds. Lady Harris is niece to Colonel Outram, the British resident in Scinde.—*John Bull.*

Diocesan Intelligence.

Episcopal Acts by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

New York. *Re-Consecration of St. Thomas's Church, New York.* On Saturday, April 3, the newly-erected edifice of St. Thomas's Church in this city was consecrated by the Bishop. The Instrument of Donation was presented by D. Hadden Esq., Senior Warden, and read by the Rev. C. H. Halsey, and the Sentence of Consecration by the Rev. Dr. Haight. Morning Prayer was read by Rev. Dr. Schroeder and the Rev. S. R. Johnson, assisted in the lessons by Rev. Mr. Eigenbrodt, and Rev. Dr. Lewis. The Bishop read the Ante-Communion service, assisted by the Rev. Messrs. Eaton and Abercrombie, the former of whom read the Epistle, and the latter the Gospel.

The Consecration Sermon was preached by the Rev. Francis Vinton, D. D., who took for his text Hebrews, 9th chap. 24th verse—"For Christ is not entered into holy places made with hands, which are the figures of the true, but into heaven," &c.

We find the following report in the Courier and Enquirer:

The Rev. Dr.'s discourse was brief. He advocated the outward and symbolic signs of religion and sacred architecture, and considered that its promulgation was aided by divine inspiration. Things, he said, were but things unseen, and eternal. He glanced at the eternal character of the kingdom of heaven, and its relations to this world, and surveyed the structure and happiness of the New Jerusalem. He next referred to the instructions given by God to the Jews, for the erection of the temple, and the ordinances which were to be observed by the priests. St. Paul also acknowledged the importance of the sacred rites, and he recommended their observance in a particular way, and as coming from God, and not from men. Moses was commanded to make all things by pattern. The artificers of the disciples were not men selected by means of human caprice, but were distinguished and set apart by God, and their efforts depended not upon the mere exercise of human skill, but upon holy inspiration. It was an undoubted fact that sacred architecture was the gift of divine inspiration; and he further alluded to the religious services of the Jews in proof of this fact. Who would dare to say that the elders of the Christian Church need not be men of God? There was no screen before the altar of their Church, similar to that which existed in the Jewish and Popish Churches. He alluded to the necessity of the doctrine of redemption by the blood of Christ, as the pathway to the "holiest of the holies," and dwelt upon the advantages and propriety of brotherly love, and attendance at public worship, and the due performance of spiritual exercises. He eulogized the era of the commencement of building churches, the architecture of which had been rendered subservient to human pride and ideas of magnificence. The ordinances attendant upon divine worship were not an end, but a means—a means of obtaining grace. The Rev. Dr. again alluded to the importance of an appreciation of symbolical attributes, and concluded by a spiritual admonition and exhortation.

The Bishop then proceeded with the service for the Holy Communion, and was assisted in its administration by the Rev. Drs. Schroeder, Haight, and Vinton, and Messrs. Halsey and Bruce. The alms received at the Offertory were appropriated to the Rt. Rev. the officiating Bishop, to aid him in the erection of the proposed New Church in his parish at Claremont.

We regret to state that the Rt. Rev. Bishop Whitehouse, the former Rector, was prevented from attending by severe illness.

The Rev. Edward Neville, Rector of Christ Church, New Orleans, has been called to the rectorship of this church, and has accepted the invitation.

The edifice has been rebuilt in a very handsome manner, and is much more imposing than the former in its appearance and arrangements.

Sunday before Easter, April 4. *A. M.* In St. John's Chapel, in this city, the Bishop preached, confirmed sixty-eight persons, and delivered an Address. Morning service was performed by the Rev. Dr. Berrian, the Rector of the Parish, and the Rev. Dr. Wainwright, one of the Assistant Ministers.

P. M. In the Church of the Transfiguration, the Bishop confirmed sixteen persons and delivered an Address. Evening Prayer was said by the Rector, the Rev. G. H. Houghton. The sermon was preached by the Rev. Dr. Haight.

Evening. In St. Stephen's church, in this city, the Bishop administered the rite of confirmation to fifty-two persons. Evening prayer was said by Rev. A. S. Leonard, and the lessons were read by the Rev. T. H. Gallaudet. The sermon was preached by the Bishop, who also addressed the candidates briefly after the conclusion of the office. The Preface was read by the Rector, the Rev. Dr. Price. Much interest was created by the presence of eight mutes among the candidates, to whom the questions in the service and the address of the Bishop were explained by the Rev. Mr. Gallaudet, by manual signs.

The Rev. Messrs. C. Jones, Walton, and Hopkins were also present.

Monday before Easter, April 5. *E.* In the church of the Holy Apostles, the Bishop preached and confirmed twenty-one persons. Evening Prayer was said by the Rev. I. H. Tuttle, and C. B. Wyatt, the Minister in charge during the absence of the Rector.

Tuesday before Easter, April 6, *E.* In Calvary Church, the Bishop confirmed sixty-five persons, and delivered an Address. Evening Prayer was said by Rev. Messrs. Hanson and Frost.

Confirmation at St. Luke's Church, New York.—The Confirmation at St. Luke's, on the evening of the 5th Sunday of Lent, was an occasion of rather more than ordinary interest. Besides the officiating Bishop, and the Rector of the parish and his assistant, the Rev. Drs. Wainwright and Haight, and the Rev. Messrs. Eaton, Hollingsworth, and Hopkins, were present in surplices in the chancel. Evening Prayer was said by the Rev. Mr. Eaton and the Rev. Mr. Elmendorf, the lesson being read by the Rev. Mr. Hopkins. The sermon was preached by the Rev. Dr. Wainwright, and was an excellent discourse upon the necessity of a thorough Church training of the Church's children, and the insufficiency of a general instruction in the generalities of evangelical truth, without that distinctness and fullness which are distinctively peculiar to the Church. He showed the great responsibility of parents, and especially mothers, in securing this thorough training for their children. The preface to the Confirmation was read by the Rev Mr. Tuttle, the rector, and after the sermon thirty-four were confirmed, belonging to St. Luke's parish, besides three from St. Clement's—being 37 in all. The Bishop delivered a practical address, after the conclusion of the confirmation office. Of those confirmed, it was delightful to see so large a number as yet quite young; while not a few were fresh accessions from the ranks of dissent. The interest of the evening was not a little enhanced by the chanting of the Psalter antiphonally—the choir taking the first verse, and the Sunday School children (who had been carefully trained) with the clergy and congregation, responding. The singing was fully joined in by numbers throughout the crowded congregation. The parish of St. Luke's, which had been almost run down under its late faithless pastor, is rapidly recovering health and strength under the untiring, judicious and zealous labors of its present rector; of which this large confirmation is a gratifying proof.

Western New York. Bishop DeLancey visited Auburn on Sunday, March 21st. In the morning at nine o'clock, he officiated in the Chapel of the State Prison. Prayers were read by the Rev. Mr. Hager, the Chaplain; and the Bishop preached to more than eight hundred prisoners. The choir, consisting of prisoners, chanted the Gloria Patri, and conducted the singing. The responses were made by very many. And the whole service and discourse was attentively received.

About the usual hour the Bishop attended service in St. Peter's Church.

In the afternoon, the Bishop preached and confirmed thirteen person, to whom he delivered an address.

After the service the children were publicly catechised and briefly addressed by the Bishop.—*Gospel Messenger.*

New Publications.

Parish Sermons by Rev. Jarvis Barry Buxton, late Rector of St. John's Church, Fayetteville, N. C. New York: D. Appleton & Co. 1852.

In the brief biographical memoir prefixed to these sermons, we are told that the "grave subjects" of the "Divine origin and intent of the Church as the revealed method of partaking in the mediation of Christ; the value of the sacraments under this gracious economy to the believing and penitent soul; the mystery of the Christian priesthood; the distinctive position of the Church at whose altar he ministered 'truly Protestant only because truly Catholic' had long been passed upon by the clearest verdict of his mature judgment." On all these points, his teaching is sound, earnest and explicit. We find no vain declamation or shadowy and vague sentimentalism, but clear plain directions to his people in strict accordance with the language and spirit of the Prayer Book. The style of these discourses is nervous and unambitious; they are marked by sincerity and piety, and a full persuasion that the preacher is delivering to his hearers, the true meaning of the sacred Scriptures. Trained up under the godly rule of good Bishop Ravenscroft, he was a worthy disciple of that excellent prelate, and, like him, strove manfully for the "doctrine and discipline of Christ, as this Church has received the same." Among these sermons, we would instance especially the "*Well of Living Waters in the Heart*," in which the doctrine of Baptismal grace as the fount and origin of the Christian life is faithfully and attractively set forth. "*The Church State a Probation*" explains forcibly why this great gift of God's mercy and love is so often rendered nugatory, and enforces most powerfully the duties of diligence and activity on the baptized, as regenerated members of Christ's Church.

It is an excellent volume for the instruction of the laity, and should find its place in every parish library. The younger clergy may with profit master the sound doctrine here contained, and study to catch the glow of spirit and the devotion to the Church which are exhibited on every page.

End of Prelacy, or a Treatise on *Ministerial Parity*, and the non-efficacy of Sacramental Grace versus the Romanism of the Prelatical Dogma of an Unbroken Succession, and its Cognate Sacramentarianism, Papal, Tractarian, and High and Low Church. In three parts. 1. On the Rule of Faith. 2. On Ministerial Parity, tested by Scripture. 3. On Ministerial Parity versus Prelacy. By Rev. R. C. Shimeall. New York; C. Scribner. 1852. pp. 520.

We have only room at present to announce this book and give a short notice of its object and scope. The author manifests ability and reading in defence of his views, and withal considerable sharpness of diction at times. He was connected for seventeen years with the Church and for a time received heartily its system of doctrine and discipline. He then embraced the Pseudo-Evangelical or Low-Church system; nor was it long before he perceived its utter inconsistency with the standards he had vowed to follow, and was led by logical consequence to renounce its communion, and join the Presbyterians. He has now laid before the world, the reasons and facts which proved influential in guiding him to his present determination.

The weight and force of these may be hereafter a subject of investigation, though we doubt whether any new discoveries have been made or irresistible strength added to the arguments of Miller, Mason, and others, who have opposed the "Divine regimen of Bishops," and many of his positions are plainly untenable at first sight. The most enlivening part of his work to us is the unsparing dexterity with which he lays bare the hollowness of the system, and the inconsistency of the practice, of his quondam associates, the Pseudo-Evangelicals, especially our beloved contemporary, the *Protestant Churchman*. It is amusing to find the left handed compliments paid by its first Editor to his reverend successor in office, and to see how clearly he shews that the latter, while he mounts the motto of Hobart at the head of his first page, is in reality an opponent and enemy of his principles, and must either retrace his steps and stand where he once stood, or else go on from descent to descent till he lands where his once cherished associate and friend has already landed. Quotations from the writings of others of the same school are liberally made use of; showing how these gentlemen, with rare consistency, use at times the very same language which at others they find very dreadful in their High Church brethren. We commend the book to the prayerful consideration of Dr. Anthon and his compeers of the *Evangelical Knowledge Society*, and hope that with this beacon before them, they may shun the rocks and shoals to which they are rapidly hurrying. Dr. Aydelotte, too, the well known president of the Cincinnati branch of the above Society, is largely cited in various places, in curious contrast with his "friend and brother in Christ," Bishop McIlvaine, who also is very "Evangelical." We look with some curiosity for the notice of this book from that quarter.

Messrs. Munroe & Co., Boston, have published the 4th volume of their admirable edition of Hudson's Shakspeare. It contains the plays of "*The Winter's Tale*," *The Comedy of Errors*, *Macbeth* and *King John*. The same excellent taste, editorial acumen, and felicity of illustration, are evidenced in this, as in the former volumes. It is published in the same beautiful manner, and has all the appearance of an English book.

The Use of Sunshine, by the author of the "Maiden Aunt," Appletons, N. Y., depicts the labors of a young English Curate and his sister in a retired part of Ireland, and is pleasingly told, in a truly church spirit. The dender passion figures gracefully among graver subjects; and the power of religion, soothingly and mildly presented, to awake the callous and sceptical soul, is well delineated. It is calculated to interest and profit as well as entertain the reader.

CLERICAL CHANGES.

The Rev. D. W. C. Loop, from Liverpool to Syracuse.

The Rev. T. N. Benedict, to the Diocese of Illinois, the rectorship of Grace Church, Galena.

The Rev. Edward Moyses has received and accepted a unanimous call to the charge of Trinity Church, Fairfield, Herkimer Co., N. Y. Address accordingly.

Rev. N. Pettit to Newton, New Jersey.

Rev. Lewis P. Clover having taken the pastoral charge of Christ's Church, Lexington, requests that letters and papers for him be sent to Lexington, Virginia.

Died.

On the 17th ultimo, at Johnstown, Fulton county, Mr Elias Prindle, for more than twenty years one of the wardens of St. John's church, Johnstown.

The deceased was noted for his steadfast faith in the Gospel, his strict adherence to principle, and his conscientious performance of all the christian duties. His life and death were a comment upon the words of the psalmist, "Keep innocency, and take heed to the thing that is right; for that shall bring a man peace at the last." S.

On Thursday, the 19th of February, in the 38th year of her age, Anna Maria, wife of Rev. Oliver Taylor, rector of Zion church, Pontiac, Michigan, and youngest daughter of the late John Johnston, Esq., of Sault St. Marie.

At Walden, Orange Co., on the 30th ult., Rachel, wife of Paul Stewart, aged 63 years.

For the Churchman.

At a special meeting of "the rector, church wardens and vestrymen" of St. George's parish, Milford, Ct., held in church after divine service on Sunday morning, March 28, 1852, the following preamble and resolutions were unanimously adopted:

Whereas, "it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased brother," Andrew French, M. D., senior church warden, who, for more than 40 years was a member of this parish; in his youth taking a leading part in its resuscitation, as he did afterwards through life, in all measures adopted for its growth and prosperity; and who, by his life and conversation, as a christian, had won and long enjoyed the esteem and love of all connected with the parish. Therefore,

Resolved, That this vestry put on record their sense of the loss which they, and the whole parish, have sustained by this afflictive event of Divine Providence; a loss which doubtless, is his gain; since they trust that he, "having departed in the true faith of God's holy name," now awaits "the perfect consummation and bliss of the saints, both in body and soul, in God's eternal and everlasting glory."

Resolved, That a copy of these proceedings be sent to the sorrowing widow and family of the deceased, with the assurance of the sincere condolence of the parish with them in this bereavement.

James Dixon Carder, *Rector.*

John W. Fowler, *Clerk.*

On Sunday morning, March 21st, of a sudden and severe illness, at his residence, at the corner of 4th Avenue, 18th st., N. Y., Ephraim Holbrook, in the 64th year of his age.

There are probably few announcements that will cause a more wide-spread feeling of surprise and regret than this. Mr Holbrook has been for many years a prominent citizen among us, and has suddenly passed away with scarce a moment's warning. Having, by an earnest attention to business, and habits of proverbial strictness of integrity, accumulated a fortune sufficient for his desires, he long since retired from commercial, but not from active life. His late years have been spent in consistent exertions for the public good. An ardent friend to the common school system, it has lost in him one of its most laborious supporters, while the Demilt Dispensary has to regard the loss of the President of its Board of Trustees and one of its warmest advocates. His acquaintance was extensive, and he was held in high esteem by all who knew him. He was for many years a member of the Episcopal Church. His departure is a solemn voice to all; it was as sudden as it had seemed improbable. On Thursday evening he seemed in even better health and spirits than for a long period before, and on Sunday morning he was dead. "Be ye also ready, for in an hour tha tye think not, the Son of Man cometh!"—*N. Y. Observer.*

Notices.

☞ The Rev. Mr. Canfield of St. Peter's Church will preach in the Free Church of St. Jude, Easter Sunday, at 7½ P. M. No. 25 Sixth Avenue is the place of the Church.

The Ladies Fair of the Prot. Episcopal Free Church of St. Jude, will be held at the Metropolitan Hall, on Friday and Saturday, the 16th and 17th of April.

This Free Church, after being greatly reduced, was entirely prostrated above two years ago. It is on its feet again, and promises to stand upright. The fair will reward the attention of such as have a shilling to spare in aid of the Free Church.

NOTICE.

The Annual Meeting of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York," for the election of Offiecrs and Lay Managers, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 5th instant, at 7½ o'clock.

Thos. P. Cummings,
Rec. Sec.

N. B.—the Members of the Society are "all Clergymen residing in the City of New York, and canonically connected with this diocese; Patrons, Life Members, and Annual Subscribers of not less than one dollar."

April 10, 1852.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular monthly meeting of the above Society, will be held at 59 Bond street, on Thursday evening next, the 15th instant, at 8 o'clock.

Thos. P Cummings, Rec. Sec.

April 10th, 1852.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 13th inst., at 3 o'clock, P. M.

Wm. H. Bell, Rec. Sec.

April 9, 1852.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 13th inst, at 3½ o'clock, P. M.

April 9, 1852. Wm. R. Ronalds, Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Rt. Rev. Bishop Potter of Penn., will preach the Anniversary Sermon before this Society, on the evening of the first Sunday after Easter (April 18), at St. George's church, Stuyvesant Square.

Service to commence at 7½ o'clock.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular Quarterly meeting of the Society will be holden in St. Paul's S. S. Room on Monday, the 19th of April, at 8 o'clock, P. M.

The regular paper will be read by Mr. J. W. Priest, one of the Society's architects.

APPOINTMENTS OF THE BISHOP OF NEW HAMPSHIRE.

APRIL.

Good Friday, 9,	a. m.	St. George's, N.Y.
	p. m.	St. Paul's, Brooklyn.
	e.	Grace, Brooklyn Heights.
Easter Even, 10,	a. m	St. Esprit, N.Y.
	e.	St. Peter's.
Easter Day, 11,	a. m.	St. Bartholomew's.
	p. m	St. John's, Brooklyn.
Monday in Easter Week, 12,	p. m.	Lithgow.
Tuesday in Easter Week, 13,	a. m.	Amenia. Consecration.
Wednesday, 14,	a. m.	Beekman.
	e.	Wappinger's Creek.
Thursday, 15,	a. m.	West Point.
Friday, 16,	a. m.	Fort Hamilton.
	p. m.	Flatbush.
Saturday, 17,	p. m.	Rockaway.
1st Sunday after Easter, 18,	a. m.	Jamaica.
	p. m.	Hempstead.
Tuesday, 20,	a. m.	Glen Cove.
	p. m.	Manhasset.
Wednesday, 21,	a. m.	Flushing.
	p. m.	Astoria.
Thursday, 22,	a. m.	Ravenswood.
Friday, 23,	e.	Holy Communion, N.Y.
Feast of St. Mark, and 2d Sunday after Easter, 25,	a. m.	Richmond.
	p. m.	Tompkinsville.
Monday, 26,	a. m.	Elliottville.
	p. m.	Factoryville.
Tuesday, 27,	a. m.	Rossville.
Wednesday, 28,	a. m.	Newcastle. Consecration.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

Advertisements.

The Evergreen or Church Magazine.
Contents for April. St. Stephen's Church N. S. The superannuated, or Rector of St. Bardolphs; wherein *Church* fairs are treated of. The Queens Fate, 2 chapters, viz: "Plotting," and "The Flight and Capture." Letter IV, from Adina, in the days of Pontius Pilate; subject, The raising of the son of the widow of Nain." A County Missionary Meeting. The Divinity of Christ. Notes made on the Continent in 1848 9; subject, "Paris and its Attractions." Editor's table: the case of the Rev O S Prescott. The Bishop of New Jersey and his accusers. Book-Table. Ecclesiastical Intelligence, &c, &c. Embellishments. St Stephen's Church. Washington's Head-quarters at Tappan Bay. Terms $2 a year, two or more copies $1 50 each.
WM. H. ONDERDONK, 121 Fulton St. N. Y.

A FEW hundred copies of the beautiful little SONG FOR EASTER, published by the Gen. Prot. Ep. S S. Union, and for Sale at the Depository, No 20 John St.
DANIEL DANA, JR., agent.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of French and Italian,
James Brown,	" Classics and Mathematics,
Leopold R. Briesach,	" German,
Hildebrando Marti,	" Spanish,
Joel E. Barlow,	" Drawing and Penmanship,
R. Bond,	" Painting in Oil and water colors,
Wm. H. Walter,	" Piano Forte and Organ,
James A. Johnson	" Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe,	" Assistant in Junior Department.
——— ———,	" Tactician.

Visitors.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100 per year, according to the Department and Class.

Wanted, a Tactician. Ap 10-10t

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2. 3, and 4.

Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.
School Incentives. List of Honor; an elegant card with tue above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher.
List of Honor Certificate, to be sent to the parents.

Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.

The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10-10t

LITTELL'S LIVING AGE, No. 412, 12½ cents.

CONTENTS.

1 Julia Von Krudener, *Westminster Review.*
2 Homœpathy, *Eclctic Review.*
3 My Novel; or varieties in English Life, *Blackwood's Magazine.*
4 A Forgotten Celebrity, *Household Words.*
5 Infant Schools in Hungary, *Chamber's Journal.*
6 Time's Review of Robespierre, *Chamber's Journal.*
7 The Probation by Chess, *Eliza Cook's Journal.*
8 Switzerland Threatened, *Times.*
9 Death of Thomas Moore, *Morning Chronicle.*
10 Men of the Time in 1852, *Examiner.*
With poetry, short articles, and notices of new books.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

FAMILY SCHOOL FOR BOYS; at Prattsville, Greene County, New York.

The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a Home, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days: The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which rare advantages are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W Harris, DD, Rector of Grace Church and Grace School, White Plains, [to whom he was formerly an Assistant.]
Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq, "

Ap 10-tf

Select BOARDING SCHOOL for Boys, opposite St. Peter's Church, Westchester, N. Y. Number limited to twelve. T B Harrington, A B Principal.

For particulars see circulars at Stanford and Swords 137 Broadway, and at S H Foster's, 41 Broad St. The next session wil commence on the first Monday in May.

REFERENCES.—(PATRONS.)
C D Jackson, Rector of St Peter's ch, Westchester.
William C Maitland, Esq, 132 Bleecker st, N Y.
Jacob Ruse, Esq, 192 Broadway, N Y.
Oliver Slate, Jr, 115 South st, N Y.
M M Quackenbos, Esq, 141 Second Avenue, N Y.
S H Foster, Esq, 41 Broad st, N Y.
Edward Haight, Esq, N Y.
Daniel M Edgar, Esq, Westchester.
Herman Le Roy Newbold, Esq, Westchester.

Mr. H. willl call on any who may wish to see him in relation to his school. Address T B Harrington, Westchester, N Y. ap10-3t

Lyon's Classical and COMMERCIAL BOARDING SCHOOL for YOUNG GENTLEMEN—The Irving Institute, Tarrytown, N. Y.—The location of this Institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, noted for its salubrity and morality, and accessible many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable, and well adapted. The grounds, quite retired, embrace several acres, including a fine grove, a well-appointed gymnasium, &c.

The Principal is assiduous in his regard for the Moral welfare, the Physical comfort, the Intellectual improvement, the manners and personal habits of his pupils. A daily record, having regard to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. The Tutors and pupils reside in the family of the Principal, partake of the same fare, sleep under the same roof, and constitute in all respects one family. Pupils will attend the Church designated by the parent, if practicable.

The Course of Education includes all the branches preparatory for College or business: for professional or practical life. The Principal has had long experience, and is aided by competent Tutors. Instruction in every department will be thorough, and elementary principles will receive that strict attention which their paramount importance demands. French and Spanish by Native Teachers, resident at the Institute.

Charges: $100 for the Summer Term of five months from 1st May.

Circulars may be had at Nos. 205 and 599 Broadway, No. 59 Nassau-st., and No. 76 Bowery.

For further information address the undersigned.
WILLIAM P. LYON, A. M.,
Principal and Proprietor.
Irving Institute, Jan., 1852. ap3-6w

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city. The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.
ap3-5t REV. S. S. STOCKING, M. A., Rector.

ESTABLISHED 1810.

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JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S Union.
DANIEL DANA, Jr., Agent,
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PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed pure juice.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.
THOMAS McMULLEN,
10 Wall street, N. Y.
Mar 27, 1852-3m

Poetry.

For the Churchman.

Passion Week and Good Friday.

Of all the Lenten weeks we've passed,
The deepest gloom is present now;
Their's was the shadow this one cast,
On the Redeemer's sacred brow.

Sinner, draw near; "Behold the man"!
His dreadful task is well nigh done;
See from His side the bleeding stream,
Mark, what a price thy pardon won!

See the reviled, insulted, Lamb,
Meekly endure the crushing load
Of our transgressions; mark the calm,
Deep anguish of the Incarnate God.

And listen, words of prayer escape His lips,
Not for Himself, tho' untold pain is His,
But for His murderers now He intercedes;
"Father forgive them, punish not for this!"

'Tis finished! the Atonement done!
The sinless has for Sinners died;
The victory over death is won;
The Lamb of God is crucified.

Oh, sinner, pause; He died for thee,
For thy salvation and thy cure,
From the foundation of the world,
Slain to redeem, and make thee pure.

Aye, tarry near, 'twere well to stay,
And meditate on such a theme;
Theme of full many an angel's lay,
'Mid unknown glory's endless beam.

Saviour, who now art "lifted up,"
Oh, draw me to Thyself, I pray,
Grant strength to drink, whate'er the cup,
Thou dost allot me, while I stay,

* * * * * * * * * * * * * * * *

But as the darkest hours precede
The dawning of the brilliant day,
So glorious Easter will succeed,
To drive our saddened thoughts away.

Yet, tho' the night's dark veil 's removed,
Shall we with day return to sin?
Forbid it, crucified, but risen Lord!
May we to-day new lives begin!

D.

Selected Matter.

From the English Churchman.

Confessions of a Dishonest and False use of the Prayer Book.

The following significant letters have been recently published in a Dissenting newspaper:—

THE EVANGELICAL CLERGY.

(To the Editor of the *Christian Times*.)

Sir,—The closing sentence of your most interesting article on "The Sacramental Element in the Liturgy," in your last *Christian Times*, so exactly expresses my feelings, that I must beg leave to echo it.

In have been, for above fifty years, numbered among the Evangelical Clergy, and up to the Gorham controversy "*got over*," as Newton, Scott, and Cecil did, the strong expressions in our Baptismal and Burial Services, by one or other of the various interpretations with which the Evangelical Clergy still satisfy their consciences. But I now *clearly see*, that the *natural*, *grammatical* and *literal* meaning of our Baptismal Service is, according to Sir Herbert Fust's view of it, that *every infant* baptized by an Episcopal Clergyman, according to that service, is *declared to be regenerated* by the Holy Ghost, and that *every one* who does not believe this when performing the service, must hold it, according to Mr. Newman's No. 90, in a *non*-natural sense. This I know is overlooked, *explained away*, or denied by numbers of those most nearly concerned; but to those who clearly see the natural meaning, it is, indeed, as you most strongly, but truly express it, "become a daily laceration to the wounded consciences of many Clergymen in the Establishment, who, in the solitude of their own hearts, are bewailing their condition, and seeking escape from what every day makes them painfully feel that they are less and less able to bear." Their alternative is most heartrending—either to give up their flock and their homes, and plunge their families, who do not participate in their scruples, into poverty and distress, or to go on using a Formulary which they are compelled to *explain away* from its *literal* meaning.—Added to this, they are so tied and bound by their former subscriptions, that they expose themselves to danger when they singly and publicly express their inward feelings.

The only hope of a revision of our Services would be a *simultaneous* and earnest petition to our Government for the appointment of a commission to take the subject into consideration. To apply to our *cautious* Archbishop, or the Bishops would be useless, as we see in the case of the 4,000 on the Burial Service. There are hundreds of the enlightened laity who are ready to help us, provided the Evangelical Clergy will, in a body, open their eyes to what some of them *will* not see, and confess the truth, that our occasional services are a burden to them.

It is unknown what numbers of the Evangelical Clergy feel as I do, but know not how to act alone. In addition to the late secession you mention, and many more, I know several Clergymen waiting to do the same, till all hopes of revision have vanished. To prevent this, let them send their names, as I now do to you, to some appointed person in London, merely to express their willingness to subscribe the petition I have proposed, for *nothing else* but a *revision* of our occasional services; leaving all the temporal concerns of the Church to the laity.

I am, Sir, yours, &c.,

——— Rectory, January 26. SENEX.

REVISION OF THE LITURGY.

(To the Editor of the *Christian Times*.)

Sir,—I am one who, like "Senex," had for myself *got over* the exceptionable terms in the Baptismal Service, up to the period of the Gorham controversy. Since then I have been entirely spared that trouble, the *unrighteous* judgment, in that case, having done for me what I had before much difficulty in doing for myself. That judgment allows the use of words in a *non-natural* sense, and throws its shield over all that need its help in that respect, having in fact effected, though in a very clumsy manner, a revision of the Baptismal Service, and an understanding of its words contrary to their ordinary sense, and exactly in the sense that I desire the service to have.

Nevertheless, I am by no means satisfied with this kind of revision. I should like to have an honest and a genuine one. I should not only like to have truth secured, but I should like to have error expurgated. The misfortune of the present revision is, that error is retained in all the integrity of language, and truth is only exhibited by the *perversion* of it. Now although this is a sort of free trade and reciprocity system—there being erroneous doctrine truly expressed in words on one side to be counterbalanced by erroneous words falsely understood as expressing truth on the other side—and although I am a Free-trader, a reciprocity man, in many things, yet I would gladly see a greater fitness of things in so solemn a matter as this, and therefore I would sincerely hope that "Senex" may meet with the aid in effecting his object which it so justly demands. I am, Sir,

Yours faithfully, VICAR.

From the Spirit of Missions.

Further Examination of Ningpo.

Tuesday, 7th.—Under the guidance of my friend, Mr. Quarterman, went into the city again, to learn what I could about the place and people. Visited the Native Foundling Hospital, which was in a very dirty and dilapidated condition.—Number of children said to be one hundred and fifteen. Nurses upwards of sixty! Then to a very pretty specimen of the artificial rock and garden work, of which the Chinese are so fond. Report says, that in the upper apartment of the central building there is a library containing some wonderful books, to which it is very difficult to gain access. Dr. Bowring succeeded, however, on his recent visit, but I do not know the result.

The next place we saw was the Mohammedan Mosque, where the Mufti (a Chinaman) said some things which surprised me. When I asked him how it was possible for Mohammedans to hold office, seeing it was required of all Mandarins to worship *Kwan Te*; he replied, that they did not worship. To be sure, they knelt, which was only a civil ceremony; but when they bowed, they took pains to throw their head on one side, as if in derision! He said, also, (if I understood him aright,) that they did *not* practice circumcision. At the top of the chief flight of steps, in the place of greatest prominence, was set up the Imperial Tablet, with the usual inscription: he denied that any reverence was paid to it, and said that it was used partly as a screen, and partly for the purpose of discountenancing any rumors of their being disloyal, which their enemies might spread abroad. He showed me his MS. Koran, which he could read by rote, but not explain. Two or three hundred adherents, he said, were connected with that Mosque.

The seven-storied Pagoda was our next object of interest. I observed that it was, like all I have seen, out of the perpendicular, though but slightly so. Not very long ago, all the verandah work, which encircled it to the very top, was burnt away, thus greatly impairing the beauty of its appearance, though it is still an imposing structure. We went to the top, and were rewarded for the trouble of getting up, by the magnificent and unobstructed view which its height afforded us. The large clean-looking city, with its unbroken wall; the eastern branch of the river, crossed by a well-constructed bridge of boats, which connects the city proper with a large and busy suburb; the northern branch stretching up to the foot of the hill country, while the windings of the larger stream, formed by the two tributaries, led the eye off towards the sea, where the many islands of the Chusan Archipelago spread out from the shore in greater numbers than I had previously any idea of. Here again, I felt as I had done nearly six years before, when looking down from the Pagoda at *Chingpoo*—

"Every prospect pleases,
And only man is vile."

But here was something to look at which was calculated to cheer the Christian heart: one Church building, prominent before the eye, and I knew there were several other smaller ones, where the message of salvation was delivered—across the river, northward from the city, seven or eight Missionary dwellings, and another (Mr. Cobbold's) going up within the walls. From among the multitudes that dwelt in the two or three myriads of houses lying outspread below and around me, a few, though but a few—some eight or ten—had been baptized in the name of Jesus. The beginning has been made, the work commenced; and doubtless it shall be carried on to a very great and glorious completion!

Having descended from the Pagoda, and got into the streets again, we passed by the extensive premises where the Romanists have established themselves. I did not think that the fact of being a stranger, on a visit of observation, was enough to justify me in sending in my card; the conviction is growing on me, that the less the Chinese are led to look upon us and the Romanists as connected in any way, the better for our reputation as lovers of peace and truth. If what I have heard of their proceedings here be at all correct, they have been most unscrupulous as to the means they employ for gaining possession of such lands and buildings as they claim under the agreement made with the French ambassador, Lagrene. The last visit I made was to a native free-school in the neighborhood of Mr. Quarterman's preaching-place, (where also I went,) not connected with the Missionaries, but a Chinese foundation, similar to some in Shanghai. The old teacher was remarkably wanting in civility, which may perhaps be attributed to the fact, that the Literary Examiner of the Province, in a recent visit, took occasion to reprove the supineness of the Ningpo scholars and gentry, saying that it was not creditable to them, that they should allow the children of the poor to be educated in the schools of foreigners. Whereupon, it is said, they bestirred themselves a little, and are giving more attention to their neglected free-schools; at the same time feeling, I imagine, that they owed small thanks to the officious foreigners, who have furnished the Examiner with a text for his unwelcome homily. This, I have little doubt, was the feeling which made the old pedagogue so gruff, that I could get out of him no more information than that there were four such schools as his in the city—north, south, east and west.—*Mr. Syle's Journal.*

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age.

Trinity Hall, Utica, Feast of the Annunciation. ap3-tf

D. APPLETON & CO., 200 Broadway, have just published HAND-BOOK OF WINES. Practical, Theoretical, and Historical. By Thomas McMullen.

A careful and judicious blending of all the valuable matter pertaining to the subject, from the very best European authorities, combined with the practical experience of the writer, constituting a correct and authentic reference on Wines and Foreign Spirits. Without in any degree compromising its utility, the matter is presented in such a form as renders the work exceedingly interesting and attractive to the general reader.

CONTENTS.

Of the Vine: Of the Grape: Of the Vintage: Of Fermentation: Of Wine: Of the Wines of France: Spain: Madeira: Portugal: Germany: Canaries: Italy: Sicily: Hungary: Greece: Persia: Cape of Good Hope: Of the Conservation: Mixing: Adulterating: Purchasing: Fining and Bottling of Wine: Properties: Uses and Effects of Wine: Dietetic and Medicinal qualities of Wines: Art Drinking Wine: Miscellanies: Wine Proverbs and Sayings: Wines of the Ancients: List of all known Wines and their Description: Distillation: Brandy: Rum: Gin: Arrack: Uses and Effects of Alcoholic Liquors: Liqueurs: List of all known Alcoholic Liquors and Description. ap3-tf

FAMILY BOARDING SCHOOL for Boys, at Yorkville, N. Y. Number limited to 20. The Summer Term of the Locust Hill School will commence on Monday, the 3d of May. Circulars may be obtained at the Book store of Clark, Austin & Co., 205 Broadway, or from the subscriber G. W. FRANCIS, A. M.

Yonkers, March 29, 1852. ap3-4t$

EPISCOPAL ACADEMY.
REV. EDWARD BALLARD

Episcopal Academy of Connecticut, Rev. Edward Ballard, A. M., Principal. The Spring Session of 14 weeks will commence on the last Thursday of April. Pupils are received with the family of the Principal, for $60 per Session, payable in advance. Circulars and full information may be found at Stanford & Swords', 137 Broadway.

Cheshire, Ct., March 23, 1852. ap3-4t

AN APPEAL IN BEHALF OF

Racine College.—The undersigned, having been elected President of this infant institution, recently chartered by the Legislature of Wisconsin, and having been requested by the Board of Trustees to act as their agent, in soliciting donations to aid it, feels it his duty to present the subject before the Churchmen and Church Ladies of New York, soliciting for it their favorable consideration. Racine is now an incorporated city, of 6,000 inhabitants, where, eighteen years since, no white man resided. The citizens, though not wealthy, have given $10,000 to found a college there, under the auspices of the Church. Ten acres of land, beautifully situated, have already been secured; and a College edifice is to be erected during the ensuing summer. Beyond this, it is proposed to devote the first donations to the building of a residence for the President, as a most desirable item of endowment; and this is the immediate object of the present Appeal; as it will be a principle of this College, not to become involved in debt.

Any donations for this object, will be gratefully received and may be forwarded to Horace Webster, LL. D., No. 114 West 23rd St., who has kindly consented to take charge of the same.

Mar 27-5t-fr ROSWELL PARK.

MONTVUE INSTITUTE

A Family Boarding School for Boys under fourteen years of age. The REV. R. H. BOURNE, late Rector of St. Thomas' Church, Brooklyn, and Mr. RUFUS LOCKWOOD, late associate of the Rev. Dr. Barry, of New York, PRINCIPALS. This Institution will be open for the reception of pupils on the 1st of May next. The number will be limited to thirty. MONTVUE INSTITUTE is situated about one mile from the village of New Rochelle, Westchester Co., New York, 18 miles from the city, and in the vicinity of the well known watering place, "Neptune House." It stands on an eminence commanding a fine and extensive view of the Sound, and combines the advantages of convenience of access, rural retirement, healthy locality, and beauty of scenery, with a commodious dwelling, and ample grounds for recreation.

The course of Instruction will embrace the various departments of English and Classical Education, preparatory to college or business pursuits; with Modern Languages, Music, and Drawing. The most careful attention will be paid to the moral habits, health and comfort of the pupils, and every effort will be made by the Principals to render this Institution, in every respect, both an eligible school, and a desirable *Christian Home* for the young. The scholastic year will be divided into two terms, of five months each, commencing on the 1st of May and the 1st of November. The charge for the term, including Boarding, Tuition in the English and Classical Departments, Washing, Mending, Bedding, Fuel and Lights will be $100, payable one-half in advance, the other at the close of the term. An extra charge will be made for instruction in the Modern Languages, Music and Drawing. Books will be furnished at the stationers' prices.

A personal interview may be had with the principals at No. 89 Amity-st., until the 20th of April, and any communication addressed to either of them, left there, or at the store of A. G. Randolph, Esq., Bookseller, No. 669 Broadway, opposite Bond-st., will receive prompt attention.—Circulars may be had of C. S. Bourne, Esq., 40 Wall-st, Stanford & Swords, 137 Broadway, of Mr. Randolph, as above, and of J. Lowe, Jeweller, 89 Fulton-st., Brooklyn. Post Office address of the Institute, Pelham, Westchester Co., N. Y. ap3-2t

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 3½ to 5½ and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31—3m

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.

West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance. Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

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COLLEGE OF ST. JAMES, Washington County, Maryland.

The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D., Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &., for the academical year, in the College or Grammar School, two hundred and twenty-five dollars. f14-8w

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th—tf

THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplement for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

"It may not be unnecessary to guard against such an imperfect apprehension of the contents of this little volume, as would restrain its use to the season for which it is primarily intended—those last days of Lent, which in the ritual of our Church and the practice of many of her members are in an especial manner sacred to the consideration of our Blessed Saviour's Cross and Passion."

For sale at No 20 John street, up stairs.

feb21-7t D. DANA Jr., agent.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

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Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41
Total for the month,			108
Whole number of policies issued by the Company,			7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

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New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character*." By the author of "*Charlie Burton*." With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

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THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character*. By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

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For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

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Manufactory, foot of Centre-st., near Centre-st. Depot.

Newark, March 14, 1851. tf

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Oct 4, 1851—tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	$1,154,941 66
Nett premiums received during the year 1851	$461,506 67		
Interest " " " "	65,172 83		
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12	$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

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Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

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Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

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HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

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For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

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Organs from two to 12 stops always in a state of forwardness.

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N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

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It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

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—TERMS.—

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